

Fig. 1. RIGGING OF HOMERIC SHIP.

A.—Mast (ἰστίον). B.—Sail (ἰστίον). CC.—Forestays (πρότοναι, Od. 2, 425). C'.—Backstay (ἐπίτονος, Od. 12, 423). D.—Yard (ἐπικριον, Od. 5, 254). EE.—Halliards (κάλοι, Od. 5, 260, cp. 2, 426). FF.—Braces (ὑπέραι, Od. 5, 260). GG.—Sheets (πόδες, Od. 5, 260). H.—Mast-crutch (ιστοδόκη, Il. 1, 434).

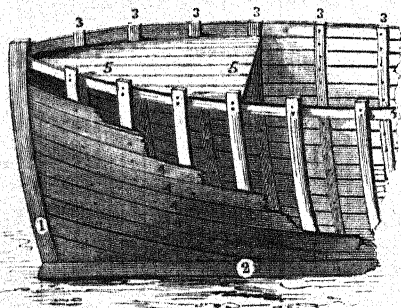


Fig. 2. SKETCH OF PORTION OF HULL.

1. στείρη. 2. τρύπις. 3, 3. σταμίνες. 4, 4. ἐπηγκενίδες. 5, 5. ἔκρια (deck), the plur. used because there is a corresponding deck at the stern.

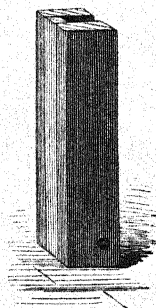


Fig. 3. μεσόδομη or mast-box (drawn on a larger scale), Od. 2, 424, cp. Od. 19, 37.

Clarendon Press Series

HOMER
ODYSSEY, BOOKS I—XII

WITH INTRODUCTION, NOTES, ETC.

BY

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TWENTY-FOURTH THOUSAND

Oxford

AT THE CLARENDON PRESS

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P R E F A C E.

THE editing of the first half of the *Odyssey* was undertaken for the Clarendon Press Series by the late James Riddell, M.A., Fellow and Tutor of Balliol, a task peculiarly appropriate to his fine taste and intuitive appreciation of Greek scholarship.

That work was cut short by his early death, when he had written a commentary on some five books. In preparing this volume for School use I have been glad to consult his admirable notes, but they belong properly to the larger edition of the *Odyssey*, which is intended to appear later in the Clarendon Series in our joint names.

The present text follows in the main the readings of the critical edition of La Roche (Teubner, Leips. 1867), but it differs considerably from it in accentuation and orthography. It will be noticed that instead of such combinations as *οὔτις*, *οὔπω*, *οὔστις*, *ἐπειδὴ*, the older and uncombined forms *οὔ τις*, *οὔπω*, *οὔς τις*, *ἐπεὶ δὴ*, are invariably written. Where the two elements of a diphthong are to be pronounced separately, the breathing is placed over the first letter, as *ἐνπλόκαμος*, *αὐτμή*, instead of writing the word with the mark of *diaeresis*, as *ἐνπλόκαμος*, *αὐτμή*.

The form in which the Homeric Question is briefly stated in the Introduction is adapted from a short pamphlet by Dr. Thomaszewski (Culm, 1869). In the preparation of the

notes, Nitzsch's Commentary has been an invaluable assistance. The edition of Ameis and the new issue of Crusius' Commentary have also furnished much useful matter.

In writing notes for School-books it is hard to decide how much to say and how much to leave unsaid. The Editor is content to hope that the present volume may be some help towards the intelligent study of the most delightful of Greek books.

W. W. M.

Oxford, 1870.

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INTRODUCTION.

THERE are some eight existing biographies of Homer, but all equally destitute of historical value. One of them claims to be by Herodotus, and another by Plutarch, but the earliest of them cannot date much before the Christian era, whilst most of them belong to a still later period.

Between the earliest and latest dates assigned to Homer there is a difference of more than 400 years—viz. from the middle of the eleventh to the latter half of the seventh century B.C. Herodotus would put him some 400 years before his own time (cp. Hdt. 2. 53 'Ἡσίοδον γὰρ καὶ Ὅμηρον ἡλικίην τετρακοσίοις ἔτεσι δοκέω μὲν πρεσβυτέρους γενέσθαι καὶ οὐ πλείοσι), which would bring the date to the middle of the ninth century B.C.

Equally great is the uncertainty about the poet's birthplace, as the epigram expresses it,

ἐπὶ τὰ πόλεις διερίζουσιν περὶ ρίζαν Ὀμήρου,
Σμύρνα, Ῥόδος, Κολόφων, Σαλαμῖν, Ἴος, Ἄργος, Ἀθῆναι.

The Salamis here mentioned is in Cyprus. The names of other places were from time to time substituted in this list, till there were not less than twenty claimants for the honour.

The list of cities, and the order in which they occur, possibly point to the direction in which Epic poetry spread through Asia Minor and Greece.

In modern times the very existence of Homer, as the single author of Iliad and Odyssey, has been denied. The two poems have been regarded as a conglomeration of a number of separate lays by separate composers, and the name Ὅμηρος has been rendered 'uniter,' or 'compiler,' (from ὁμοῦ and ἄρω,) or interpreted as representing some fictitious personage whom the Homeridae (or guilds of Epic poets and reciters) claimed as their founder;

just as the Eumolpidae referred to a mythical Eumolpus, from whom they derived their position and their name.

The discussion of these points in their various bearings forms the so-called Homeric Question, the chief stimulus to which, in modern days, was given by the publication of the 'Prolegomena ad Homerum' (1795), by F. A. Wolf, Professor of Philology in Halle.

The position which he sought to establish may be thus represented:—

§ 1. The Homeric poems were not originally composed in the complete and elaborate form in which we now possess them, for,

- (A) They are too extensive to have been composed and transmitted without the use of writing, which only came into vogue with the introduction of prose composition.
- (B) There was no inducement to a poet to compose such extensive works, unless he could have readers as well as hearers.
- (C) Before the time of Peisistratus these poems did not exist as a whole.
- (D) There are many traces of later interpolations and of the piecing together of different parts, and many contradictions and inconsistencies.

§ 2. Both poems were probably formed out of short popular lays, each of which dealt only with a single action or adventure. These lays were communicated by oral transmission only, and were recited to the accompaniment of the lyre (*κιθάρή*). By and by, these lays were combined into groups, more or less comprehensive, and, long afterwards, were united by one man (called, in virtue of his task, Homerus) into a complete whole, which was first committed to writing by Peisistratus. In process of time the text was emended by the so-called, Diasceuaestae, and finally fixed by Aristarchus the Grammarian of Alexandria, in the present form.

These views of F. A. Wolf were taken up and pushed still

further by Professor Lachmann, of Berlin, who applied them to the examination of the *Iliad*. He professed to detect in the poems sixteen (or reckoning in the last two books, eighteen) separate lays, by different authors and without any mutual connection. Each lay, originally complete in itself, was afterwards expanded, till after many years of oral transmission (greatly facilitated by the work of the Homeridae and other guilds of poets and reciters) the whole was thrown into its present shape by the recension of Peisistratus.

This view is a distinct advance upon that of Wolf. It simply drops the notion of a Homer altogether, and regards the separate portions of the poem not as so many popular lays, but as distinct compositions of different poets. A new theory was propounded by Grote in his *History of Greece*. Like a house, the original plan of which is gradually extended by subsequent additions, the *Iliad* is regarded by him as consisting of an earlier *Achilleis* (to which belong libb. 1, 8, 11-22; the 23rd and 24th being later), and an *Iliad* proper, consisting of libb. 2-7, and 10. Both these portions seem to him as the work of the same generation, the latter being somewhat later, and possibly by a different author. The ninth book is a later composition. Modern criticism has dealt similarly with the *Odyssey*, and professes not only to detect many interpolations and discrepancies in the text, but to find in it two distinct Epic poems woven more or less closely together, viz. a *Telemachia* and an *Odysseia* (vid. *Die Telemachie*, Hennings, Leips. 1858).

But as the 'Homeric Question' implies discussion and controversy, we are prepared to find a strong party of scholars on the other side, supporting the view of the unity of authorship, if not of the personal existence of Homer. They would answer the positions laid down by Wolf as follows. They reply to—

- § 1. (A) There were many persons in classic times who knew the Homeric poems by heart, as Niceratus (Xenoph. Symp. 3. 5), and the Greeks of Olbia on the Pontus (Dio. Chrys. 33). The poems of the Icelandic Skalds have been preserved for more than 200 years by oral transmission; and the songs of the national bards of the

Kalmuck Tatars sometimes last a whole day long. When writing was an uncommon art, memory was far stronger (*μνήμη μουσομήτωρ*, Aesch. P. V. 461), but it is at least open to doubt whether Wolf's view of the late introduction of writing into Greece is not overstated.

- (B) Such poems offered sufficient inducement to bring vast audiences together, who could listen and applaud with delight and without weariness.
- (C) This statement is directly denied. An *Iliad* existed as a whole before the First Olympiad (776 B.C.) The arrangements made by Solon for the recitations at the Panathenaea presuppose a certain definite form of *Iliad* and *Odyssey*. The task of Peisistratus was restoration, not creation. He did not produce a combination that had not existed previously, but he settled it anew after it had been disturbed by the uncertainties of oral transmission. His was not so much a literary as a political act.
- (D) Contradictions and discrepancies may tell as much for the poet as against him. We accept them in Virgil, Dante, and Shakespeare, although the works of these poets were all written down from the very first. The poet is carried away by his own thought; he cannot descend to all the minutiae of detail. But while it is impossible to regard the Homeric poems as a mosaic work, however perfect the joints, it is likely enough that in course of transmission many lines or whole scenes may have crept into the text or have been designedly interpolated.

The claimants for unity of authorship answer thus to—

- § 2. The Greek tragedians and Plato were strangely deceived in accepting as a poetic whole this mechanical combination of various lays; and those moderns who parade their long list of discrepancies forget to assign due importance to the remarkable uniformity and consistency that run through the various characters of the

poems. It is not denied that Homer is indebted to tradition and to existing songs for many of the adventures of his heroes and for the general sketch of their characters: but to use this material and weave it into a harmonious Epic is the highest task of genius.

That it is necessary to assign a different author to *Iliad* and *Odyssey* was the decision of some of the older critics, e.g. Xenon and Hellanicus, circ. 100 B.C. Those who supported this view were called *Χωρίζοντες* or 'separaters.' They based it upon various differences, both in matter and in language, between the poems; and the list of these has been largely extended by modern critics. Among the most evident we may mention that in the *Iliad* (18. 382) the wife of Hephaestus is Charis, in the *Odyssey* she appears (8. 274) as Aphrodite. Neleus in the *Odyssey* has three, in the *Iliad* twelve sons. Neoptolemus is but a child in the *Iliad*, a young warrior in the *Odyssey*. The Dioscuri are mortals in the *Iliad*; in the *Odyssey* they are deified. The Gods of the *Iliad* live on the Mysian Olympus, the sovereignty of Zeus is hardly acknowledged. In the *Odyssey* the Gods live in a supramundane region and Zeus is unquestioned arbiter. In the two poems the state of society is different. The *Iliad* represents the feudal system in its strictest form; in the *Odyssey* the kings consult their people in a parliament, and the great chieftains, such as Menelaus, are not only fighting men, but merchants. As to differences between the language of the two poems, it may be said that there is a far greater number of abstract words in the *Odyssey*, and that the same word has not always the same meaning in the two poems. But in attempting to establish any argument from the language, it would be necessary to take in the whole question of the place of composition, and the probable changes which the text may have undergone at the hands of the early critics and editors.

It is likely enough that Epic poetry developed itself from the songs of the priests when celebrating their rites; as, for example, the Pierians in Thrace had their mythic poets, Orpheus, Linus, Thamyras, Musaeus, whose hymns are still quoted or alluded to. At any rate, there can be no doubt that the *Iliad* and *Odyssey* do

not present themselves to us as first attempts in Epic poetry; their finish and perfection point to the climax rather than to the commencement of art. This view is corroborated by the allusion in the Homeric poems to other bards, such as Phemius in Ithaca, and Demodocus at the Phaeacian court, besides those mentioned in Od. 3. 267 and 4. 17; by the allusions to the adventures of heroes and heroines, which must have been recorded in other Epics, and which were evidently familiar to the hearers of the Homeric poems. A vast mass of these Epic legends, on the story of Thebes, the fate of Troy, and many other popular tales, were collected by the Alexandrian critics, and the collection was called *ἐπικός κύκλος*. The Greek tragedians found most of the subjects of their dramas in the poems of the Epic Cycle. They must have been of varying merit; some, no doubt, fit to compare with Iliad and Odyssey; others, of later date, mere imitations of earlier Epic, composed to fill up some gap in the continuity of the whole story. Such an author must Horace's *Scriptor cyclicus* (A. P. 136) have been. The Trojan legend is completed in eight epics,

1. *Τὰ Κύπρια* (ἔπη) by Stasinus. The poem began with the first cause of the Trojan war, the apple of Discord flung down at the banquet that celebrated the nuptials of Peleus and Thetis; and the story is continued up to the beginning of
2. The Iliad.
3. *Αἰθιοπία*, by Arctinus, narrates the appearance on the scene of war of Penthesilea, who came to help the Trojans and was slain by Achilles. It also records the prowess and death of Memnon, chieftain of the Aethiopians and son of Eos.
4. *Ἰλιάς μικρά*, by Lesches, tells of the glories of Odysseus, and begins with the contest between him and Ajax for the possession of the arms of Achilles.
5. *Ἰλίου πέρις*, by Arctinus, describes the fall and sack of Troy, the wooden horse, the sacrifice of Polyxena, &c.
6. *Νόστοι*, by Agias of Troezen, recount the adventures of the Greek chieftains on the homeward voyage from Troy.
7. The Odyssey.

8. Τηλεγόνοια, by Eugammon, narrates the death of Odysseus through the misadventure of Telegonus, his son by Circe.

The Homeric poems were recited by Rhapsodists, whose name seems to refer not to the joining together of separate songs, but to the even flow of the Epic Hexameter, unbroken by stanza or antistrophe. Cp. Hesiod. Fragm. ἐν νεαροῖς ὕμνοις ῥάψαντες ἀοιδῆν. In later times, they wore a distinguishing costume, viz. a long flowing cloke of crimson when they were reciting from the Iliad; of blue, when they declaimed the Odyssey. The κιθαρή or φόρμιγγς, an instrument of four strings, was used for the accompaniment, which consisted in a prelude (ἀναβολή), a few chords struck during the *recitative*, as we should now call the vocal part, and a tune again at the end of the performance. As much uncertainty was introduced into the text by the Rhapsodists, and the order of events was lost by careless recitation, each Rhapsodist perhaps knowing only one or two divisions of the poems (called ῥαψωδία), Solon ordered that the Rhapsodists should recite ἐξ ὑποβολῆς, which seems to mean, 'according to cue, or hint,' thereby keeping the proper sequence of the story; not, for example, to recite the ἀριστεία of Diomed after the death of Hector. Hipparchus, son of Peisistratus, similarly enjoined the recital of the poems without break at the Panathenaea, and if one Rhapsodist was unequal to the task, another should be ready to take up the recitation where the first left off (ἐξ ὑπολήψεως).

The recension of the text made by Peisistratus, in which he doubtless accommodated the language more or less to the familiar forms in use in his time, was the basis of all future recensions, though the original was lost during the Persian war. Many different editions (ἐκδόσεις) were produced; some, the work of individual scholars (αἱ κατ' ἄνδρα), others, the publications of cities where Epic poetry was the fashion (αἱ κατὰ πόλεις). But the text had been greatly disturbed by capricious interpolaters and emenders (διασκευασταί), and the aim of the Alexandrian critics was as far as possible to reproduce the text of the Peisistratidean recension. Such a critical edition was called διόρθωσις. The library founded at Alexandria by Ptolemy Soter (283 B.C.),

and enlarged by his son, was said to contain 400,000 books. The most famous of the librarians were, Zenodotus, to whom we owe the present division into books of Iliad and Odyssey, Aristophanes of Byzantium, and Aristarchus from Samothrace. The last-mentioned scholar, the most famous name in Homeric criticism, prepared first an edition of Homer with a commentary (*ὑπόμνημα*); then he composed dissertations on special points (*συγγράμματα*), and again edited both Iliad and Odyssey. On the margin of both editions were the critical marks (*σημεία*), the use of which Aristarchus had learned from his master Aristophanes of Byzantium. The obelus → denoted a spurious line; the astericus ✕ pointed out that the line was repeated elsewhere; the two marks together showed that such a repetition was erroneous. The διπλὴ καθαρὰ > implied that the verse had been discussed by him elsewhere, or explained by the light of some other passage; the διπλὴ περισστιγμένη ✕ expressed dissent from the reading of Zenodotus; the antisigma ∩ denoted that the order of the lines was inverted.

The so-called Scholia are mainly excerpts from Homeric treatises by Herodian, Nicanor, Didymus, and Aristonicus, and the last of the commentators is Eustathius, bishop of Thessalonica, in the twelfth century, whose voluminous *παρεκβολαὶ εἰς τὴν Ὀμήρου Ἰλιάδα καὶ Ὀδύσσειαν* we still possess.

PLAN OF ODYSSEY.

BOOKS I—XII.

IN the tenth year after the taking of Troy, and the twentieth after his first departure from home, we find Odysseus still far from Ithaca, completing the seventh year of his detention in the isle of Ogygia in the far west, where Calypso, who had rescued him from shipwreck in the third year of his wanderings, still keeps him against his will. Meanwhile, in Ithaca, the faithful Penelope is beset by importunate suitors who devour the substance of the absent Odysseus: and the young Telemachus is an unwilling but helpless witness of their insolence. At this point, Athena, the constant protectress of Odysseus, protests at the council of the Gods, in the absence of Poseidon, against such injustice done to her hero. It is decided to despatch Hermes the messenger, to bid Calypso dismiss her prisoner-guest and send him on his voyage home. Athena, taking the form of Mentès, an old friend of Odysseus, goes to Ithaca, where she counsels Telemachus to turn the suitors out of his house, and to visit Nestor and Menelaus in hope of hearing tidings of his lost father. (B. II) Next day Telemachus summons an assembly and issues his orders to the suitors, who treat him with brutal contempt, and refuse his request for a ship to carry him to Nestor's home at Pylos. But Athena, this time in the person of Mentor, procures one for him and gets together a crew. Only the old nurse Eurycleia is entrusted with the secret, and at night Telemachus starts, accompanied by Mentor, for Pylos, which he reaches next day, (B. III) and finds Nestor and all his household engaged in a solemn sacrifice to Poseidon. Nestor, recognising in Mentor the goddess Athena, as she suddenly disappears from the banquet, pours a libation in her honour, and next morning makes a splendid sacrifice. Nestor tells Telemachus all he knows, but it is little to the purpose, so he sends his guest on to

Menelaus in Sparta, and gives him his youngest son Peisistratus for a companion. The next night sees them at Pherae at the house of Diocles, and the second evening brings them to Sparta, where they find Menelaus celebrating the marriages of his son and daughter (B. IV). Menelaus had not long reached his own home, having spent eight years in wandering after the fall of Troy, visiting Phoenicia and Egypt. Helen recognises Telemachus from his likeness to his father, the mention of whose name calls up so many sad memories that all are dissolved in tears till Helen calms them with some soothing opiate. Next day Telemachus brings news of his lost father from Menelaus, who tells him the revelation made to him by Proteus, that Odysseus is detained in the isle of Ogygia. Telemachus determines to return home at once, and rejects the invitation to a longer stay: but without describing his further movements, the story suddenly transports the reader to Ithaca, where the suitors have discovered that Telemachus is gone, and are plotting to waylay him on his return. Their design is betrayed by Medon to Penelope, who is heartbroken by the news; but Athena comforts and reassures her in visions of the night. Meanwhile the suitors place their ship near the isle of Asteris to intercept Telemachus.

At the opening of B. V we find a second assembly of the Gods, in which Athena again presses her request that Zeus should send Hermes to Calypso's home in Ogygia.

This is now performed, and Calypso dismisses Odysseus and furnishes with provisions the raft which he had built. On the eighteenth day after his departure from Ogygia he sights the land of the Phaeacians, when Poseidon spies him, raises a tempest, and wrecks his boat; but Odysseus is saved by swimming, thanks to the magical scarf which Ino Leucothea gives him.

For two days and two nights he is adrift, and then he finds a landing-place in the estuary of a river, and lies down to sleep in the shelter of a wood. Next morning (B. VI), Nausicaa, daughter of the Phaeacian king, in obedience to a vision, goes with her maidens to wash the linen of the household in the river. Odys-

seus is awoke by the voices of the maidens, and presents himself as a suppliant to Nausicaa, who gives him raiment, and directs him how to find her father's palace, and how to seek relief from her mother. Odysseus (B. VII) enters the palace unseen, by the aid of Athena, and marvels at the splendour of the house and gardens. Then he makes his way to the queen, and the mist which had concealed him melts off, and he stands revealed before all present. He is welcomed; and Arete the queen listens to the story of his shipwreck and his meeting with her daughter Nausicaa. Next day (B. VIII) Alcinous calls an assembly, in which it is resolved to send Odysseus safely home. At the games which follow, Odysseus astounds all the spectators by his strength and skill in throwing the quoit. Demodocus the bard sings to them of the loves of Ares and Aphrodite, and then changes his subject to the story of the wooden horse of Troy. Odysseus is melted to tears by these bygone memories; and when Alcinous notices his distress and asks him who he is, he discloses his name and parentage (B. IX) and begins the story of his adventures. The conflict with the Ciconians; the visit to the Lotophagi; the destruction of the cruel Polyphemus, the visit to Aeolus (B. X) and its disastrous result; the destruction of his fleet by the Laestrygonian giants, are all recounted in order. Then he tells of his visit to Circe's isle, of his restoration of the comrades whom the witch had turned to swine, and of his preparation for a voyage to the realm of Hades. (B. XI) Arrived there he invokes the dead; learns of his coming fortunes from Teiresias, holds converse with his mother, and sees the forms of departed heroes and noble dames, and witnesses the punishment of Tityus, Tantalus, and Sisyphus. Then in terror he hastily sets sail again for Circe's isle (B. XII), and leaving her once more he escapes the Sirens, and lands on the Thrinacian isle, where are the sacred herds of Helios. The comrades of Odysseus are reckless enough to kill these for their own use, and for their impiety they are all destroyed in a tempest sent by Zeus. Odysseus alone escapes, and reaches the isle of Calypso. This concludes his narrative; after which he embarks on board a Phaeacian ship and is taken safe to Ithaca.

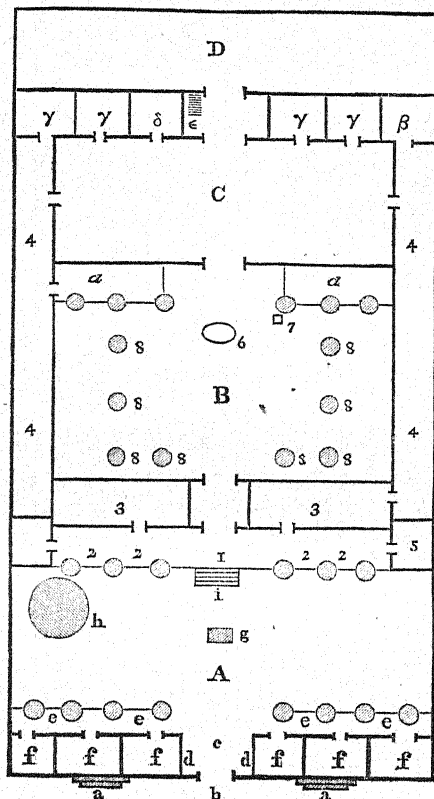
The division of the poem into days is as follows (see 'Fäsi Einleitung,' p. 35):—

- 1st day. Council of the Gods. Visit of Athena to Ithaca. B. I.
- 2nd " Calling of the assembly in Ithaca. Departure of Telemachus. B. II.
- 3rd " Visit to Pylos. B. III, 1-403.
- 4th " Sacrifice at Pylos. Departure for Sparta. Arrival at Pherae. B. III, 404-490.
- 5th " Visit to Sparta, and welcome at the house of Menelaus. B. III, 491-IV, 305.
- 6th " Sojourn in Sparta. Return of the scene to Ithaca; and plot of suitors against Telemachus. B. IV, 306-624, and again 625-846.
- 7th " Second council of the Gods. Despatch of Hermes to Calypso. B. V, 1-227.
- 8th-11th Building of the raft. B. V, 228-262.
- 12th-28th Departure of Odysseus from Ogygia and continuance of his voyage for seventeen days. B. V, 263-278.
- 29th-31st The Phaeacian mountains come in sight (B. V, 279). Storm and shipwreck, and two days and nights drifting on the sea. On the twentieth day after he first sets sail he lands on the coast of Scheria, and seeks the shelter of the wood (B. V, 34, 317-390—VI, 170). During the night Athena appears to Nausicaa in a dream. B. VI, 13-40.
- 32nd day. Meeting of Nausicaa and Odysseus. His entrance into the palace of Alcinous. B. VI, 48—VII, 344.
- 33rd " Second day spent in Scheria. Banquet. Games. Story of Odysseus, lasting late into the night. B. VIII, 1—XIII, 17.

The remainder of the poem occupies seven days.

GROUND PLAN OF HOMERIC HOUSE.

Mainly from H. RUMPF, *De Aedibus Homericis*, p. ii. (Gissen, 1848.)

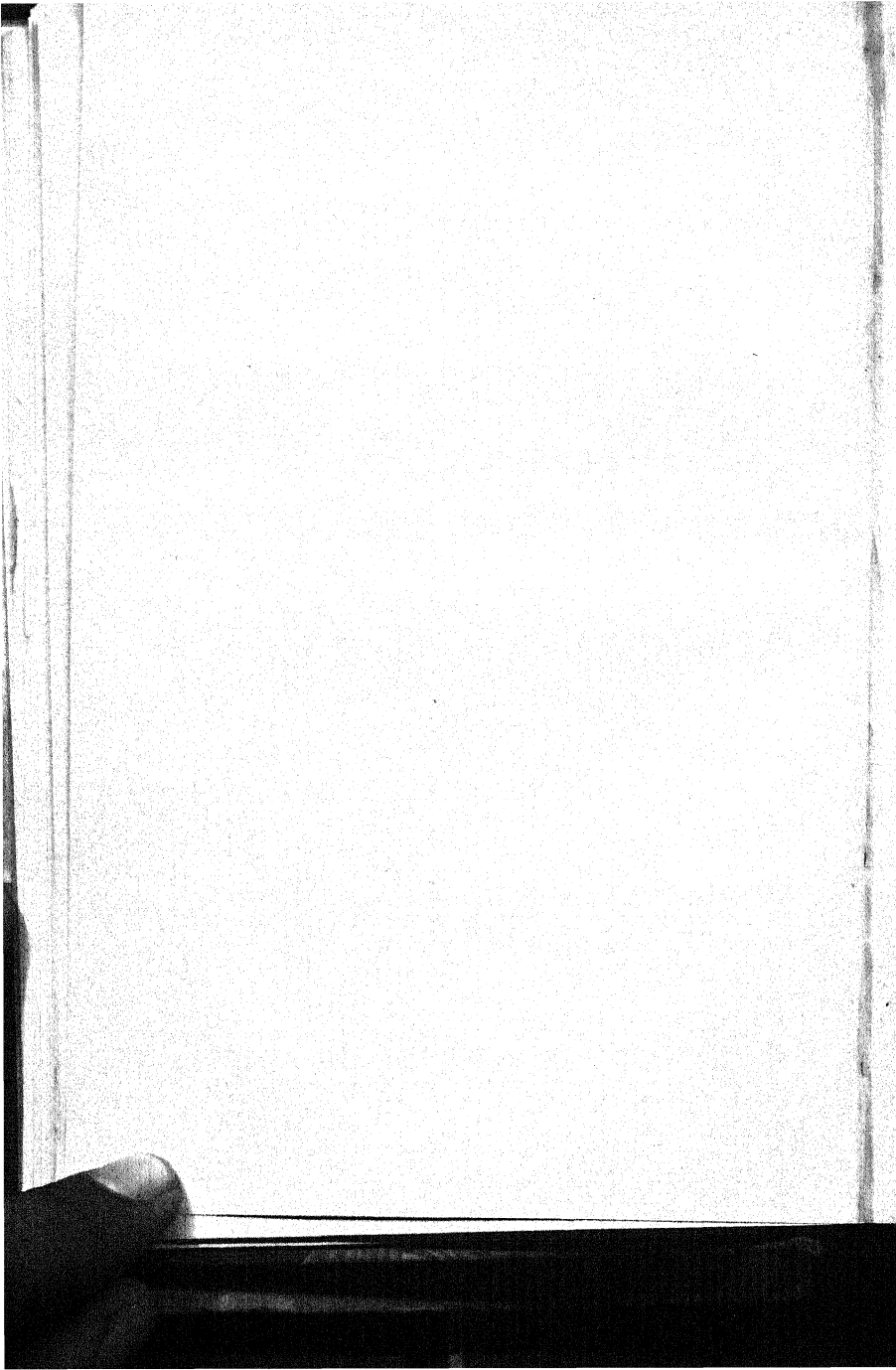


A.—COURT YARD (αὐλή). a. ξέστοι λίθοι (Od. 3, 406. *Nitzsch* ad loc. cp. Od. 16, 343 foll. 17, 530). b, c. Door and entrance (πρόθυρα αὐλῆς, Od. 1, 103). d. Walls at each side of entrance (ἐνώτια, Od. 4, 42). e. Verandah of court yard (αἶθουσα, Od. 3, 493, cp. 18, 102). f. Stalls for horses or cattle (cp. Od. 17, 298). g. Altar of Zeus Ἑρκείως (Od. 22, 334). h. Rotunda (θόλος, Od. 22, 442). i. Steps to πρόδομος.

B.—HALL (μέγαρον). 1. Entrance to house (πρόθυρα, Od. 8, 304). 2. Verandah of house (αἶθουσα, Od. 3, 399). 3. Rooms opening to side passages. Perhaps bath rooms. 4. Side passages (λαῖψη, Od. 22, 128). 5. Chamber of Telemachus (Od. 1, 426). 6. Hearth (ἑσχαρῆ, Od. 6, 305). 7. Place where the Wassail-bowl stood (κρητήρ, Od. 22, 341). 8. Pillars (κίονες, Od. 1, 127; 6, 307).

C.—WOMEN'S QUARTERS. a. Gallery raised on pillars, the spaces between which are the μεσόδμαιοι of Od. 19, 37. b. Armoury (Od. 19, 17). γ. Chambers (Od. 6, 15). δ. Chamber of Odysseus (Od. 23, 178 foll.). ε. Stairs (Od. 1, 330).

D.—BACK YARD (ἔρκος).



ΟΔΥΣΣΕΙΑΣ Α.

Θεῶν ἀγορά. Ἄθηνᾱς παραίνεσις πρὸς Τηλέμαχον.

Invocation of the Muse.

Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
 πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε·
 πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
 πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
 ἀρνύμενος ἣν τε ψυχὴν καὶ νόστον ἐταίρων. 5
 ἀλλ' οὐδ' ὧς ἐτάρους ἐρρύσατο, ἰεμένός περ·
 αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
 νήπιοι, οἳ κατὰ βοῦς Ἑπερίονος Ἥελιοιο
 ἥσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἡμαρ.
 τῶν ἀμόθεν γε, θεᾶ, θύγατερ Διὸς, εἰπὲ καὶ ἡμῖν. 10

The detention of Odysseus in Calypso's isle.

Ἐνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὴν ὄλεθρον,
 οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν·
 τὸν δ' οἶον, νόστου κεχηρμένον ἠδὲ γυναικὸς,
 νύμφη πότνι' ἔρυκε Καλυψὼ, δῖα θεάων,
 ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι. 15
 ἀλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,
 τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
 εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων,
 καὶ μετὰ οἷσι φίλοισι. θεοὶ δ' ἐλέαιρον ἅπαντες

νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχὲς μενέαιεν
ἀντιθέφ' Ὀδυσῇ πάρος ἦν γαῖαν ἰκέσθαι.

20

Athena, in Poseidon's absence, claims the protection
of Zeus for Odysseus.

Ἄλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας,
Αἰθίοπας, τοὶ διχθὰ δεδαΐαται, ἔσχατοι ἀνδρῶν,
οἱ μὲν δυσσομένου Ὑπερίονος, οἱ δ' ἀνιόντος,
ἀντιδῶν ταύρων τε καὶ ἀρνειῶν ἐκατόμβης.
ἐνθ' ὃ γε τέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι
Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθροοὶ ἦσαν.
τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,
τόν ρ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης·
τοῦ ὃ γ' ἐπιμνησθεῖς ἔπε' ἀθανάτοισι μετηΰδα·

25

30

ᾠ πόποι, οἷον δὴ νῦ θεοὺς βροτοὶ αἰτιόωνται.
ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ
σφῆσι νῦν ἀτασθαλίῃσιν ὑπὲρ μόνον ἄλγε' ἔχουσιν,
ὥς καὶ νῦν Αἰγισθος ὑπὲρ μόνον Ἀτρεΐδαο
γῆμ' ἄλοχον μνηστῆν, τὸν δ' ἔκτανε νοστήσαντα,
εἰδὼς αἰπὺν ὄλεθρον· ἐπεὶ πρό οἱ εἵπομεν ἡμεῖς,
Ἑρμείαν πέμψαντες, εὐσκοπον ἀργειφόντην,
μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν·
ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρεΐδαο,
ὀππότε' ἂν ἡβήσῃ τε καὶ ἥς ἱμεῖρεται αἰῆς.
ὥς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισε·

35

40

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
καὶ λίην κείνός γε εὐκοτὶ κεῖται ὄλεθρῳ·
ὥς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ῥέξοι.
ἀλλὰ μοι ἀμφ' Ὀδυσῇ δαΐφρονι δαίεται ἦτορ,
δυσμῶρφ, ὃς δὴ δητὰ φῖλων ἀπο πῆματα πάσχει

45

νήσῳ ἐν ἀμφιρῦτῃ, ὅθι τ' ὀμφαλὸς ἔστι θαλάσσης. 50
 νήσος δεινρῆσσα, θεὰ δ' ἐν δώματα ναίει,
 Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὅς τε θαλάσσης
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
 μακρὰς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.
 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55
 αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλλοῖσι λόγοισι
 θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς,
 ἰέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
 ἧς γαίης, θανέειν ἱμείρεται. οὐδέ νῦν σοὶ περ
 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὐ νῦν τ' Ὀδυσσεὺς 60
 Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων
 Τροίῃ ἐν εὐρείῃ; τί νῦν οἱ τόσον ὠδύσαιο, Ζεῦ;

Τῇν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 ἔτεκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὁδόντων.
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθολίμνη, 65
 ὃς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν
 ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;
 ἀλλὰ Ποσειδάων γαίηοχος ἀσκελὲς αἰὲν
 Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάσεν,
 ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον 70
 πᾶσιν Κυκλώπεσσι· Θόωσα δέ μιν τέκε νύμφη,
 Φόρκυνος θυγάτηρ, ἀλὸς ἀπρυγέτοιο μέδοντος,
 ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγείσα.
 ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων
 οὐ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἴης. 75
 ἀλλ' ἄγεθ', ἡμεῖς οἶδε περιφραζόμεθα πάντες
 νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει
 ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
 ἀθανάτων ἀέκητι θεῶν ἐριδαινόμεν οἷος.

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 80
 ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρείοντων,

εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,
 νοστήσαι Ὀδυσῆα δαΐφρονα ὄνδε δόμονδε,
 Ἑρμείαν μὲν ἔπειτα, διάκτορον ἀργειφόντην,
 νῆσον ἐς Ὀγυγίην ὀτρύνομεν, ὅφρα τάχιστα 85
 Νύμφη ἐνπλοκάμῳ εἴπῃ νημερτέα βουλήν,
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται.
 αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὅφρα οἱ υἱὸν
 μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θέλω,
 εἰς ἀγορὴν καλέσασα κάρη κομόωντας Ἀχαιοὺς 90
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ
 μῆλ' ἄδυνά σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς.
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόοντα,
 νόστον πευσόμενον πατρὸς φίλου, ἣν που ἀκούσῃ,
 ἥδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχρισιν.' 95

Athena appears to Telemachus in Ithaca, assuming the person of Mentès.

Ὡς εἰποῦς ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
 ἀμβρόσια, χρύσεια, τά μιν φέρον ἡμὲν ἐφ' ὕγρην
 ἥδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο.
 [εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ,
 βριθὺ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 100
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.]
 βῆ δὲ κατ' Οὐλύμπιοι καρήνων αἴξασα,
 στή δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθύροις Ὀδυσῆος,
 οὔδοῦ ἐπ' αἰλέου· παλάμῃ δ' ἔχε χάλκεον ἔγχος,
 εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντη. 105
 εὔρε δ' ἄρα μνηστῆρας ἀγήνορας. οἳ μὲν ἔπειτα
 πεσσοῖσι προπάρουθε θυράων θυμὸν ἔτερπον,
 ἥμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.
 κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες
 οἳ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, 110
 οἳ δ' αἰτε σπόγγοισι πολυτρήτοισι τραπέζας

νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ दाτείντο.

Τὴν δὲ πολὺ πρῶτος ἶδε Τηλέμαχος θεοειδής,
 ἦστο γὰρ ἐν μνηστῆρσι φίλον τετιμημένος ἦτορ,
 ὁσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἔλθων 115
 μνηστῆρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,
 τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.
 τὰ φρονέων, μνηστῆρσι μεθήμενος, εἰσὶδ' Ἀθήνην.
 βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ
 ξείνων δηθὰ θύρησιν ἐφεισάμεν' ἐγγύθι δὲ στὰς 120
 χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἰαίρε, ξεῖνε, παρ' ἄμμι φιλήσεται· αὐτὰρ ἔπειτα
 δείκνυσι πασσάμενος μυθήσεται ὅττεός σε χρεῖ.'

Ὡς εἰπὼν ἠγείθ', ἣ δ' ἔσπετο Παλλὰς Ἀθήνη. 125
 αἱ δ' ὅτε δή ῥ' ἔντοσθεν ἔσαν δόμου ὑψηλοῖο,
 ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν
 δουροδόκης ἔντοσθεν ἐυξόου, ἔνθα περ ἄλλα
 ἔγχε' Ὀδυσσεύς ταλασίφρονος ἵστατο πολλὰ,
 αὐτὴν δ' ἐς θρόνον εἰσεν ἄγων, ὑπὸ λίτα πετάσσας, 130
 καλὸν δαιδάλεον· ὑπὸ δὲ θρήνης ποσὶν ἦεν.

πὰρ δ' αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἄλλων
 μνηστῆρων, μὴ ξείνος ἀνηθείς ὀρυμαγδῷ
 δείπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,
 ἦδ' ἵνα μιν περὶ πατρὸς ἀποικομένειο ἔροιτο. 135

χέρνιβα δ' ἀμφίπολος προχόφ' ἐπέχευε φέρουσα
 καλῇ χρυσεῇ, ὑπὲρ ἀργυρέοιο λέβητος,
 νύψασθαι· παρὰ δὲ ξεστήν ἐτάνυσσε τράπεζαν.
 σῖτον δ' αἰδοίῃ ταμῇ παρέθηκε φέρουσα,
 εἷδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων· 140
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα
 κήρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἶνοχοεύων.

The suitors in the palace of Odysseus.

Ἔς δ' ἦλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε. 145
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
 σῖτον δὲ δμῳαὶ παρενήμεον ἐν κανέοισι,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.
 οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο 150
 μνηστῆρες, τοῖσι μὲν ἐνὶ φρεσὶν ἄλλα μεμήλει,
 μολπή τ' ὀρχηστὺς τε· τὰ γάρ τ' ἀναθήματα δαιτὸς.
 κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκε
 Φημίφ, ὅς ῥ' ἦειδε παρὰ μνηστήρσιν ἀνάγκη.
 ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν αἰεῖδεν, 155

Telemachus converses with Athena, and enquires about
 his father.

αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,
 ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·
 'Ξεῖνε φίλ', ἦ καὶ μοι νεμεσήσεται ὅττι κεν εἴπω;
 τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδῇ,
 ῥεῦ', ἐπεὶ ἀλλότριον βίοτον νήποιον ἐδουσιν, 160
 ἀνέρος οὐδὲ πού λεύκ' ὅστέα πύθεται ὄμβρω
 κείμεν' ἐπ' ἠπείρου, ἦ εἰν ἄλλ' κῦμα κυλίνδει.
 εἰ κείνόν γ' Ἰθάκηδε ἰδοῖατο νοστήσαντα,
 πάντες κ' ἄρησαίαι' ἐλαφρότεροι πόδας εἶναι
 ἢ ἀφνειότεροι χρυσοῖό τε ἐσθιήτορες. 165
 νῦν δ' ὁ μὲν ὥς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν
 θαλπωρὴ, εἴ πέρ τις ἐπιχθονίων ἀνθρώπων
 φῆσι μὲν ἐλεύσεσθαι· τοῦ δ' ὦλετο νόστιμον ἡμῶν.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἦδὲ τοκῆς; 170
 ὀπποῖός τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
 ἦγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;

οὐ μὲν γάρ τί σε πεζὸν ὀλομαι ἐνθάδ' ἱκέσθαι.
 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ,
 ἥε νέον μεθέπεις, ἧ καὶ πατρώϊός ἐσσι 175
 ξείνος, ἐπεὶ πολλοὶ ἦσαν ἄνδρες ἡμέτερον δῶ
 ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων.
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 'τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀπρεκέως ἀγορεύσω,
 Μέντης Ἀγχιάλιο δαΐφρονος εὐχομαι εἶναι 180
 υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
 νῦν δ' ὦδε ξὺν νηὶ κατήλυθον ἡδ' ἐτάροισι,
 πλέων ἐπὶ οἶνοπα πόντον ἐπ' ἄλλοθρόους ἀνθρώπους,
 ἐς Τεμέσσην μετὰ χαλκῶν, ἄγω δ' αἰθωνα σιδήρην.
 νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόλλης, 185
 ἐν λιμένι Πρίθρῳ, ὑπὸ Νηΐφ ὕληντι.
 ξείνοι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι
 ἐξ ἀρχῆς, εἰ πέρ τε γέροντ' εἴρηαι ἐπελθὼν
 Λαέρτην ἦρωα, τὸν οὐκέτι φασὶ πόλινδε
 ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πάσχειν 190
 γρηλὶ σὺν ἀμφιπόλῳ, ἧ οἱ βρῶσίν τε πόσιν τε
 παρτιθεῖ, εὖτ' ἂν μιν κάματος κατὰ γυῖα λάβῃσιν
 ἐρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἶνοπέδοιο.
 νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,
 σὺν πατέρ'· ἀλλὰ νῦ τόν γε θεοὶ βλάπτουσι κελεύθου.
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς, 196
 ἀλλ' ἔτι πον ζῶδς κατερύκεται εὐρέι πόντῳ,
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,
 ἄγριοι, οἳ πον κείνων ἐρυκανόωσ' ἀέκοντα.
 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ 200
 ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι δῖω,
 οὔτε τι μάντις ἔων οὔτ' οἰωνῶν σάφα εἰδώς.
 οὐ τοι ἔτι δηρὸν γε φίλης ἀπὸ πατρίδος αἴης
 ἔσσεται, οὐδ' εἰ πέρ τε σιδήρεα δέσματ' ἔχῃσι·

φράσσεται ὥς κε νήται, ἐπεὶ πολυμήχανός ἐστιν. 205
 ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 εἰ δὴ ἐξ αὐτοῖο τόσος παῖς εἷς Ὀδυσῆος.
 αἰνῶς γὰρ κεφαλὴν τε καὶ ὄμματα καλὰ ξοικας
 κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισι,
 πρὶν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι 210
 Ἀργείων οἱ ἄριστοι ἔβαν κοίλῃς ἐπὶ νηυσὶν
 ἐκ τοῦ δ' οὐτ' Ὀδυσῆα ἐγὼν ἴδον οὐτ' ἐμὲ κείνος.
 Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα
 'τοιγὰρ ἐγὼ τοι, ξέινε, μάλ' ἀτρεκέως ἀγορεύσω.
 μήτηρ μὲν τ' ἐμὲ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε 215
 οὐκ οἶδ'. οὐ γάρ πώ τις ἐδὼν γόνον αὐτὸς ἀνέγνω.
 ὥς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς
 ἀνέρος, ὃν κτεάτεσσιν ἐοῖς ἐπὶ γῆρας ἔτεγμε.
 νῦν δ' ὅς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,
 τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεεῖνεις.' 220

Athena complains of the presence of the suitors,

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
 'οὐ μὲν τοι γενεήν γε θεοὶ νώνυμνον ὀπίσσω
 θήκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.
 ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον
 τίς δαῖς, τίς δὲ ὄμιλος ὃδ' ἔπλετο; τίπτε δέ σε χρεώ;
 εἰλαπινή ἢ γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν. 226
 ὥς τε μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι
 δαίνυσθαι κατὰ δῶμα. νεμεσσήσαιτό κεν ἀνὴρ
 αἰσχεα πόλλ' ὄρωιν, ὅς τις πινυτός γε μετέλθοι.'
 Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα 230
 'ξέιν', ἐπεὶ ἂρ δὴ ταῦτά μ' ἀνείρεαι ἠδὲ μεταλλᾶς,
 μέλλεν μὲν ποτε οἶκος ὃδ' ἀφνειὸς καὶ ἀμύμων
 ἔμμεναι, ὅφρ' ἔτι κείνος ἀνὴρ ἐπιδήμιος ἦεν
 νῦν δ' ἐτέρως ἐβόλουντο θεοὶ κακὰ μητιώνυτες,

οὐ κείνων μὲν ἄιστον ἐποίησαν περὶ πάντων
 ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ ᾧδ' ἀκαχοίμην,
 εἰ μετὰ οἷς ἐγάρουσι δάμη Τρώων ἐνὶ δήμῳ,
 ἢ ἐ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσσε.
 τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,
 ἢ δέ κε καὶ ᾧ παιδὶ μέγα κλέος ἦρατ' ὀπίσσω. 235
 νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρέψαντο·
 οἷχετ' ἄιστος, ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε
 κάλλιπεν· οὐδ' ἔτι κείνων ὀδυρόμενος στεναχίζω
 οἶον, ἐπεὶ νῦ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.
 ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, 245
 Δουλιχίῳ τε Σάμῃ τε καὶ ὕληντι Ζακύνθῳ,
 ἢ δ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσι,
 τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.
 ἢ δ' οὐτ' ἀρνείται στυγερὸν γάμον οὔτε τελευτὴν
 ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες 250
 οἶκον ἐμόν· τάχα δὴ με διαβρῆλουσιν καὶ αὐτόν.'

Τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·
 'ὦ πόποι, ἦ δὴ πολλὸν ἀποικομένου Ὀδυσῆος
 δεύῃ, ὃ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.
 εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσι 255
 σταίῃ, ἔχων πῆληκα καὶ ἀσπίδα καὶ δύο δοῦρε,
 τοῖος ἔων οἶόν μιν ἐγὼ τὰ πρῶτ' ἐνόησα
 οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
 ἐξ Ἑφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο·
 ὥχετο γὰρ καὶ κείσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς 260
 φάρμακον ἀνδροφόνον διζήμενος, ὅφρα οἱ εἴη
 ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὐ οἱ
 δῶκεν, ἐπεὶ ῥα θεοὺς νημεσίζετο αἰὲν ἐόντας,
 ἀλλὰ πατὴρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς.
 τοῖος ἔων μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· 265
 πάντες κ' ὠκύμοροί τε γενόλατο πικρογάμοί τε.

bids Telemachus dismiss them,

ἀλλ' ἢ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται,
 ἢ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,
 οἷσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα
 ὅππως κε μνηστῆρας ἀπώσσει ἐκ μεγάροιο. 270
 εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάξω μύθων·
 αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς
 μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.
 μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι,
 μητέρα δ', εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, 275
 ἄψ' ἵτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·
 οἱ δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν ἔεδνα
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.

and counsels him to set out in search of his father.

σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἶ κε πίθῃαι·
 νῆ' ἄρσας ἐρέτησιν ἐείκοσιν, ἢ τις ἀρίστη, 280
 ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,
 ἦν τίς τοι εἴπῃσι βροτῶν, ἢ ὅσσαν ἀκούσης
 ἐκ Διὸς, ἢ τε μάλιστα φέρει κλέος ἀνθρώποισι.
 πρῶτα μὲν ἐς Πύλον ἔλθε καὶ εἶρεο Νέστορα διόν,
 κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον· 285
 ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.
 εἰ μὲν κεν πατρὸς βλότον καὶ νόστον ἀκούσης,
 ἢ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν·
 εἰ δέ κε τεθνηῶτος ἀκούσης μηδ' ἔτ' ἔόντος,
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν 290
 σῆμά τέ οἱ χεῖναι καὶ ἐπὶ κτέρεια κτερεῖξαι
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.
 αὐτὰρ ἔπῃν δὴ ταῦτα τελευτήσης τε καὶ ἔρξης,
 φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
 ὅππως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσι 295
 κτείνῃς ἢ δόλῳ ἢ ἀμφιδόον· οὐδέ τί σε χρὴ

νηπιῖδας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.
 ἢ οὐκ αἰεὶς οἶον κλέος ἔλλαβε δῖος Ὀρέστης
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα; 300
 καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,
 ἄλκιμος ἕσσο', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.
 αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη
 ἢδ' ἐτάρους, οἳ πού με μάλ' ἀσχαλόωσι μένοντες·
 σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάξω μύθων.' 305

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·
 'ξέῃν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
 ὥς τε πατὴρ ᾗ παιδὶ, καὶ οὐ ποτε λήσομαι αὐτῶν.
 ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,
 ὅφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ, 310
 δῶρον ἔχων ἐπὶ νῆα κίης, χαίρων ἐνὶ θυμῷ,
 τιμῆεν, μάλα καλὸν, ὃ τοι κειμήλιον ἔσται
 ἐξ ἐμεῦ, οἷα φίλοι ξείνοι ξείνοισι διδοῦσι.'

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
 'μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο. 315
 δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,
 αὐτίς ἀνερχομένῃ δόμεναι οἰκόνδε φέρεσθαι,
 καὶ μάλα καλὸν ἔλῶν. σοὶ δ' ἄξιον ἔσται ἀμοιβῆς.'

The goddess vanishes.

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
 ὄρνις δ' ὥς ἀνοπαῖα διέπτατο· τῷ δ' ἐνὶ θυμῷ 320
 θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἐ πατρὸς
 μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὃ δὲ φρεσὶν ᾗσι νοήσας
 θάμβησεν κατὰ θυμόν· ὄλισατο γὰρ θεὸν εἶναι.
 αὐτίκα δὲ μνηστῆρας ἐπώχετο ἰσότηος φῶς.

The song of Phemius attracts Penelope.

Τοῖσι δ' αἰδὸς ἄειδε περικλυτός, οἳ δὲ σιωπῇ 325

εἶατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ἔειδε
 λυγρὸν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.

Τοῦ δ' ὑπερωϊόθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν
 κούρη Ἰκαρίου, περίφρων Πηνελόπεια·
 κλίμακα δ' ὑψηλὴν κατεβήσето οἷο δόμοιο, 330
 οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο.
 ἢ δ' ὅτε δὴ μνηστῆρας ἀφίκετο διὰ γυναικῶν,
 στή ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
 ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα·
 ἀμφίπολος δ' ἄρα οἱ κενυὴ ἐκάτερθε παρέστη. 335
 δακρύσασα δ' ἔπειτα προσηύδα θεῖον ἀοιδόν·

‘Φῆμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτῆρια οἶδας,
 ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί·
 τῶν ἔν γέ σφιν ἔειδε παρήμενος, οἱ δὲ σιωπῇ
 οἶνον πινόντων· ταύτης δ' ἀποπαύε' ἀοιδῆς 340
 λυγρῆς, ἣ τε μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ
 τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.
 τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ
 ἀνδρὸς, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἀργος.’

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα· 345
 ‘μῆτερ ἐμῇ, τί τ' ἄρα φθονέεις ἐρίηρον ἀοιδὸν
 τέρπειν ὅππῃ οἱ νόος ὀρνυται; οὐ νύ τ' ἀοιδοὶ
 αἴτιοι, ἀλλὰ ποθὶ Ζεὺς αἴτιος, ὅς τε δίδωσιν
 ἀνδράσιν ἀλφηστῆσιν, ὅπως ἐθέλῃσιν, ἐκάστω.
 τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον ἀεΐδειν· 350
 τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,
 ἣ τις ἀκούοντεςσι νεωτάτῃ ἀμφιπέληται.
 σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν·
 οὐ γὰρ Ὀδυσσεὺς οἷος ἀπώλεσε νόστιμον ἦμαρ
 ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο. 355
 [ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε

ἔργον ἐποίχεσθαι· μῦθος δ' ἄνδρεςσι μελήσει
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐν οἴκῳ.]'

Ἡ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει· 360
 παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.
 ἐς δ' ὑπερῷ ἀναβάσα σὺν ἀμφιπόλοισι γυναιξὶ
 κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὅφρα οἱ ὕπνον
 ἦδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Telemachus bids the suitors take their leave:

Μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιάοντα· 365
 πάντες δ' ἤρήσαντο παρὰ λεχέεσσι κλιθῆναι.
 τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·

Ἐμὴς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες,
 νῦν μὲν δαινύμενοι τερπόμεθα, μηδὲ βοητὺς
 ἔστω, ἐπεὶ τόδε καλὸν ἀκούμεν ἔστιν αἰδοῦ
 τοιοῦδ' οἶος ὅδ' ἔστι, θεοῖς ἐναλγῆς αὐδῆν· 370
 ἠῶθεν δ' ἀγορήνδε καθεζόμεσθα κίοντες
 πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,
 ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαῖτας,
 ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους· 375
 εἰ δ' ὑμῖν δοκεῖ τόδε λωίτερον καὶ ἄμεινον
 ἔμμεναι, ἀνδρὸς ἐνὸς βίοντος νήποιον ὀλέσθαι,
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἶεν ἐόντας,
 αἱ κέ ποθι Ζεὺς δῶσι παλύντιτα ἔργα γενέσθαι·
 νήπιοι κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε· 380

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ὁδᾶς ἐν χεῖλεσι φύντες
 Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.

Antinous retorts, and Eurymachus asks about their
 guest who had just gone.

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
 Ἐμὴμαχ', ἦ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ
 ὑψαγόρην τ' ἔμμεναι καὶ θαρσαλέως ἀγορεύειν· 385

μὴ σέ γε ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων
ποιήσκειν, ὅ τοι γενεῇ πατρώϊόν ἐστιν.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·
'Αντίνο', ἦ καὶ μοι νεμεσήσεται ὅττι κεν εἴπω;
καὶ κεν τοῦτ' ἐθέλωμι Διὸς γε διδόντος ἀρέσθαι. 390
ἦ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;
οὐ μὲν γάρ τι κακὸν βασιλευμένον αἰψά τέ οἱ δῶ
ἀφνειὸν πέλεται καὶ τιμήςτερος αὐτός.
ἀλλ' ἦ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι
πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἦδὲ παλαιοὶ, 395
τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε διὸς Ὀδυσσεύς·
αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ' ἡμετέροιο
καὶ δμῶων, οὓς μοι ληίσσατο διὸς Ὀδυσσεύς.

Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἦ᾽δα·
'Τηλέμαχ', ἦ τοι ταῦτα θεῶν ἐν γούνασι κείμεναι, 400
ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν
κτῆματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάσσοις.
μὴ γὰρ ὃ γ' ἔλθοι ἀνὴρ ὅς τις σ' ἀέκουτα βίῃφι
κτῆματ' ἀπορῥαίσει, Ἰθάκης ἔτι ναιετοώσσης.
ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι, 405
ὁππόθεν οὗτος ἀνὴρ, ποίης δ' ἐξ εὐχέται εἶναι
γαίης, ποῦ δέ νύ οἱ γενεῇ καὶ πατρὶς ἄρουρα·
ἢ τίς τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
ἢ ἐὼν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει;
οἷον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινε 410
γνώμεναι· οὐ μὲν γάρ τι κακῷ εἰς ὧπα ἐφίκει.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·
'Εὐρύμαχ', ἦ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·
οὐτ' οὖν ἀγγελίῃ ἔτι πείθομαι, εἴ ποθεν ἔλθοι,
οὔτε θεοπροπίης ἐμπάζομαι, ἦν τινα μήτηρ 415
ἐς μέγαρον καλέσασα θεοπρόπου ἐξερέηται.
ξείνος δ' οὗτος ἐμὸς πατρώϊος ἐκ Τάφου ἐστὶ,

Μέντης δ' Αγχιάλοιο δαΐφρονος εὔχεται εἶναι
υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.'

ἌΩς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.
οἱ δ' εἰς ὀρχηστὴν τε καὶ ἱμερόεσσαν ἀοιδὴν 421
τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.
τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθε·
δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος.

Telemachus ponders all night on Athena's advice.

Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς 425
ὑψηλὸς δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,
ἐνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.
τῷ δ' ἄρ' ἅμ' αἰθομένας δαΐδας φέρε κέδνα ἰδυῖα
Εὐρύκλει', ὦπος θυγάτηρ Πεισηνορίδαο,
τὴν ποτε Λαέρτης πρίατο κτεάτεσσιν ἑοῖσι, 430
πρωθήβην ἔτ' ἐοῦσαν, ἑικοσάβοια δ' ἔδωκεν,
ῖσα δὲ μιν κενυῇ ἀλόχῳ τίεν ἐν μεγάροισιν,
εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·
ἢ οἱ ἅμ' αἰθομένας δαΐδας φέρε, καὶ ἑ μάλιστα
δμῶων φιλέσκε, καὶ ἔτρεφε τυτθὸν ἐόντα. 435
ῶϊεν δὲ θύρας θαλάμου πύκα ποιητοῖο,
ἔξετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυε χιτῶνα·
καὶ τὸν μὲν γραῖης πυκιμηδέος ἔμβαλε χερσίν.
ἢ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,
πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσι, 440
βῆ ῥ' ἱμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνη
ἀργυρῇ, ἐπὶ δὲ κληῖδ' ἐτάλυσσεν ἱμάντι.
ἐνθ' ὃ γε παννύχιος, κεκαλυμμένος οἷδς ἄώτῳ,
βούλεψε φρεσὶν ἦσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

ΟΔΥΣΣΕΙΑΣ Β.

Ἰθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

The meeting summoned by Telemachus.

Ἦμος δ' ἠριγένεια φάνη ροδοδάκτυλος Ἥως,
 ὠρνυτ' ἄρ' ἐξ εὐνήφιν Ὀδυσσῆος φίλος υἱός,
 εἵματα ἐσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὦμφ,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 βῆ δ' ἴμεν ἐκ θαλάμοιο θεῶ ἑναλῖγκιος ἄντην. 5
 αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσε
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
 αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
 βῆ ῥ' ἴμεν εἰς ἀγορὴν, παλάμη δ' ἔχε χάλκεον ἔγχος, 10
 οὐκ οἶος, ἅμα τῷ γε κύνες πόδας ἀργοὶ ἔποντο.
 θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη.
 τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο·
 ἔξετο δ' ἐν πατρὸς θώκῃ, εἶξαν δὲ γέροντες.

Speech of Aegyptius.

τοῖσι δ' ἔπειθ' ἦρως Αἰγύπτιος ἦρχ' ἀγορεύειν, 15
 ὃς δὴ γήραϊ κυφὸς ἔην καὶ μυρία ἤδη.
 καὶ γὰρ τοῦ φίλος υἱὸς ἄμ' ἀντιθέῳ Ὀδυσσῇ
 Ἴλιον εἰς εὐπωλον ἔβη κολίης ἐνὶ νηυσὶν,
 Ἀντιφὸς αἰχμητής· τὸν δ' ἄγριος ἔκτανε Κύκλωψ

ἐν σπῆι γλαφυρῷ, πύματον δ' ὠπλίσσατο δόρπον. 20
 τρεῖς δέ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὁμίλει,
 Εὐρύνομος, δύο δ' αἶεν ἔχον πατρώια ἔργα·
 ἀλλ' οὐδ' ὥς τοῦ λήθετ' ὀδυρόμενος καὶ ἀχεύων.
 τοῦ δ' γε δακρυχέων ἀγορήσατο καὶ μετέειπε·
 'Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω· 25
 οὔτε ποθ' ἡμετέρῃ ἀγορῇ γένετ' οὔτε θόωκος
 ἐξ οὔ Ὀδυσσεὺς διὸς ἔβη κοίλῃς ἐνὶ νηυσί.
 νῦν δὲ τίς ᾧδ' ἡγείρε; τίνα χρεὼ τόσον ἵκει
 ἦε νέων ἀνδρῶν, ἦ οἱ προγενέστεροί εἰσιν;
 ἦέ τιw ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο, 30
 ἦν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;
 ἦέ τι δῆμιον ἄλλο πιφαύσκεται ἦδ' ἀγορεύει;
 ἔσθλός μοι δοκεῖ εἶναι, ὀνήμενος. εἴθε οἱ αὐτῷ
 Ζεὺς ἀγαθὸν τελέσειεν, ὃ τι φρεσὶν ᾗσι μενοινᾷ.'

Answer of Telemachus, and his appeal to the people.

'Ὡς φάτο, χαῖρε δὲ φήμῃ Ὀδυσσῆος φίλος υἱός, 35
 οὐδ' ἄρ' ἔτι δὴν ἦστο, μενούνησεν δ' ἀγορεύειν,
 στή δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χεῖρι
 κήρυξ Πεισήνωρ, πεπνυμένα μῆδεα εἰδώς.
 πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·
 'ὦ γέρον, οὐχ ἑκάς οὗτος ἀνὴρ, τάχα δ' εἴσεται αὐτὸς,
 ὃς λαὸν ἡγείρα· μάλιστα δέ μ' ἄλγος ἰκάνει. 41
 οὔτε τιw ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο,
 ἦν χ' ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην,
 οὔτε τ. δῆμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύω,
 ἀλλ' ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὸν ἔμπεσεν οἴκῳ, 45
 δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὃς ποτ' ἐν ὑμῖν
 τοῖσδεσσιν βασιλεὺς, πατὴρ δ' ὥς ἡπίος ἦεν·
 νῦν δ' αὖ καὶ πολλὸν μείζον, ὃ δὴ τάχα οἶκον ἅπαντα
 πάγχυ διαρῥαίσει, βίοντον δ' ἀπὸ πάμπαν ὀλέσσει.

μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐθελούσῃ, 50
 τῶν ἀνδρῶν φίλοι νῆες οἱ ἐνθάδε γ' εἰσὶν ἄριστοι,
 οἱ πατρὸς μὲν ἐς οἶκον ἀπεβρίγασι νέεσθαι
 Ἰκαρίου, ὥς κ' αὐτὸς ἐεδνώσαιο θυγάτρα,
 δοίῃ δ' ᾧ κ' ἐθέλοι καὶ οἱ κεχαρισμένος ἔλθοι.
 οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἥματα πάντα, 55
 βοῦς ἱερεύοντες καὶ οἷς καὶ πίονας αἶγας,
 εἰλαπινάζουσιν πίνουσί τε αἶθοπα οἶνον
 μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ
 οἷος Ὀδυσσεὺς ἔσκεν, ἀρῇν ἀπὸ οἴκου ἀμύναι.
 ἡμεῖς δ' οὐ νύ τι τοιοῖο ἀμυνόμεν· ἡ καὶ ἔπειτα 60
 λευγαλείοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκήν.
 ἡ τ' ἂν ἀμυναίμην, εἰ μοι δύνამίς γε παρείη.
 οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχεται, οὐδ' ἔτι καλῶς
 οἶκος ἐμὸς διόλωλε· νεμεσσήθητε καὶ αὐτοί,
 ἄλλους τ' αἰδέσθητε περικτιόνας ἀνθρώπους, 65
 οἱ περιωιετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,
 μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.
 λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιτος,
 ἡ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἠδὲ καθίζει·
 σχέσθε, φίλοι, καὶ μ' οἶον ἐάσατε πένθει λυγρῷ 70
 τείρεσθ', εἰ μὴ πού τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς
 δυσμενέων κάκ' ἔρεξεν ἐυκνήμιδας Ἀχαιοὺς,
 τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες,
 τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἴη
 ὑμέας ἐσθέμεναι κειμήλιά τε πρόβασίν τε. 75
 εἰ χ' ὑμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἴη.
 τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπτυσσοίμεθα μύθῳ
 χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·
 νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ.
 ὦς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ, 80
 δάκρυ' ἀναπρήσας· οἶκος δ' ἔλε λαὸν ἅπαντα.

ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη
 Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·
 Ἀντίνοος δέ μιν οἷος ἀμειβόμενος προσέειπε·

Antinous retorts, and blames Penelope.

‘Τηλέμαχ’ ὑφαγόρη, μένος ἄσχετε, ποῖον ξειπες 85
 ἡμέας αἰσχύνων, ἐθέλοις δέ κε μῶμον ἀνάψαι.
 σοὶ δ’ οὐ τι μνηστῆρες Ἀχαιῶν αἴτιοί εἰσιν,
 ἀλλὰ φίλη μήτηρ, ἣ τοι περὶ κέρδεα οἶδεν.
 ἥδη γὰρ τρίτον ἔστιν ἔτος, τάχα δ’ εἰσι τέταρτον,
 ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν. 90
 πάντας μὲν ῥ’ ἔλπει, καὶ ὑπίσχεται ἀνδρὶ ἐκάστω,
 ἀγγελίας προῖεῖσα· νόος δέ οἱ ἄλλα μενοινᾷ.
 ἣ δὲ δόλον τόνδ’ ἄλλον ἐνὶ φρεσὶ μερμήριξε·
 στησαμένη μέγαν ἱστὸν ἐνὶ μεγάρουσιν ὑφαίνε,
 λεπτὸν καὶ περίμετρον· ἄφαρ δ’ ἡμῶν μετέειπε 95
 κοῦροι, ἔμοι μνηστῆρες, ἐπεὶ θάνε διὸς Ὀδυσσεὺς,
 μέμνετ’ ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φῶρος
 ἐκτελέσω, μή μοι μεταμῶνια νήματ’ ὀληται,
 Λαέρτη ἥρωι ταφήιον, εἰς ὅτε κέν μιν
 μοῖρ’ ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο, 100
 μή τίς μοι κατὰ δῆμον Ἀχαιάδων νεμεσῇσῃ,
 αἶ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.
 ὥς ἔφαθ’, ἡμῶν δ’ αὖτ’ ἐπεπείθετο θυμὸς ἀγῆνωρ.
 ἔνθα καὶ ἡματὶ μὲν ὑφαίνεσκεν μέγαν ἱστὸν,
 νύκτας δ’ ἀλλύεσκεν, ἐπεὶ δαΐδας παραθείτο. 105
 ὥς τρίτες μὲν ἔληθε δόλῳ καὶ ἐπειθεν Ἀχαιοὺς·
 ἀλλ’ ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὦραι,
 καὶ τότε δὴ τις ἔειπε γυναικῶν, ἣ σάφα ἥδη,
 καὶ τήν γ’ ἀλλύουσιν ἐφεύρομεν ἀγλαὸν ἱστόν.
 ὥς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ’ ὑπ’ ἀνάγκης· 110
 σοὶ δ’ ὦδε μνηστῆρες ὑποκρίνονται, ἧν’ εἰδῆς

αὐτὸς σὼ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.
μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι
τῷ ὄτεφ' τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ.
εἰ δ' ἔτ' ἀνιήσει γε πολὺν χρόνον νῆας Ἀχαιῶν, 115
τὰ φρονέουσ' ἀνὰ θυμὸν ἃ οἱ περὶ δῶκεν Ἀθήνη,
ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς
κέρδεά θ', οἷ' οὐ πῶ τιν' ἀκούομεν οὐδὲ παλαιῶν,
τάων αἰ πάρος ἦσαν ἐυπλοκάμιδες Ἀχαιαί,
Τυρῶ τ' Ἀλκμήνῃ τε ἐυστέφανός τε Μυκῆνῃ 120
τάων οὐ τις ὁμοῖα νοήματα Πηνελοπείῃ
ἦδη· ἀτὰρ μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησε.
τόφρα γὰρ οὖν βιότον τε τεὸν καὶ κτήματ' ἔδονται,
ὄφρα κε κείη τοῦτον ἔχη νόον, ὅν τινά οἱ νῦν
ἐν στήθεσσι τιθεῖσι θεοί. μέγα μὲν κλέος αὐτῇ 125
ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βιότοιο·
ἡμεῖς δ' οὐτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πῃ ἄλλῃ,
πρίν γ' αὐτὴν γήμασθαι Ἀχαιῶν ᾧ κ' ἐθέλησι.

Telemachus answers, and invokes the aid of Zeus.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα·
'Ἀντίνο', οὐ πῶς ἔστι δόμων ἀέκουσαν ἀπῶσαι 130
ἢ μ' ἔτεχ', ἢ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,
ζῶει δ' γ' ἢ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν
Ἰκαρίῳ, αἶ κ' αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.
ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων
δώσει, ἐπεὶ μήτηρ στυγερὰς ἀρήσεται ἔρινυς 135
οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων
ἔσσεται· ὥς οὐ τοῦτον ἐγὼ ποτε μῦθον ἐνίψω.
ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,
ἕξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαῖτας
ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 140
εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον

ἔμμεναι, ἀνδρὸς ἐνὸς βίοντον νήποινον ὀλέσθαι,
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἶεν ζόντας,
 αἶ κέ ποθι Ζεὺς δῶσι παλιντιτα ἔργα γενέσθαι.
 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε.'

145

Zeus sends a favourable omen, which Halitherses
 interprets.

*Ὡς φάτο Τηλέμαχος, τῷ δ' αἰετὼ εὐρύοπα Ζεὺς
 ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.
 τὼ δ' ἔως μὲν ῥ' ἐπέοντο μετὰ πνοιῆς ἀνέμοιο,
 πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν·
 ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἰκέσθην,
 ἔνθ' ἐπιδυνθέντε τιναζάσθην πτερὰ πολλὰ,
 ἐς δ' ἰδέτην πάντων κεφαλὰς, ὅσσοντο δ' ὀλεθρον,
 δρηνταμένω δ' οὐνύχεσσι παρειὰς ἀμφί τε δειρὰς
 δεξιῷ ἦξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.

150

θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν·
 ὥρμηναν δ' ἀνὰ θυμὸν ἅ περ τελέεσθαι ἔμελλον.
 τοῖσι δὲ καὶ μετέειπε γέρων ἦρως Ἀλιθέρης
 Μαστορίδης· ὁ γὰρ οἶος ὀμηλικίην ἐκέκαστο
 ὄρνιθας γνῶναι καὶ ἐναΐσιμα μυθήσασθαι·
 ὃ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπε·

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160

· Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω·
 μνηστῆρσιν δὲ μάλιστα πιφασκόμενος τάδε εἴρω.
 τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς
 δὴν ἀπάνευθε φίλων ὦν ἔσσεται, ἀλλὰ που ἤδη
 ἐγγὺς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει
 πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,
 οἱ νεμόμεσθ' Ἰθάκην εὐδείλεον. ἀλλὰ πολὺ πρὶν
 φραζόμεσθ' ὥς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ
 παυέσθων· καὶ γὰρ σφιν ἄφαρ τόδε λωϊόν ἐστιν.
 οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' εὖ εἰδώς·

165

170

καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα
 ὥς οἱ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον
 Ἀργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.
 φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἄπο πάντας ἐταῖρους
 ἄγνωστον πάντεσσιν ἔεικοστῷ ἐνιαυτῷ 175
 οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται.'

Eurymachus replies scornfully.

Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἤῤα·
 'ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσιν
 οἴκαδ' ἰὼν, μή πού τι κακὸν πάσχωσιν ὀπίσω·
 ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι. 180
 ὄρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο
 φοιτῶσ', οὐδέ τε πάντες ἐναῖσιμοι· αὐτὰρ Ὀδυσσεὺς
 ὤλετο τῇλ', ὥς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ
 ὠφελές. οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,
 οὐδέ κε Τηλέμαχον κεχολωμένον ὦδ' ἀνιείης, 185
 σῷ οἴκῳ δῶρον ποτιδέγμενος, αἶ κε πόρρησιν.
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 αἶ κε νεώτερον ἄνδρα παλαιὰ τε πολλὰ τε εἰδὼς
 παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,
 αὐτῷ μὲν οἱ πρῶτον ἀνιηρέστερον ἔσται, 190
 [πρῆξαι δ' ἐμψης οὐ τι δυνήσεται εἵνεκα τῶνδε·]
 σοὶ δέ, γέρον, θωῆν ἐπιθήσομεν ἦν κ' ἐνὶ θυμῷ
 τίνων ἀσχάλλης· χαλεπὸν δέ τοι ἔσσεται ἄλγος.
 Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός·
 μητέρ' ἔην ἐς πατρὸς ἀνωγέτω ἀπονέεσθαι· 195
 οἱ δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν ἔεδνα
 πολλὰ μάλ', ὅσσα ἔοικε φίλῃς ἐπὶ παιδὸς ἐπεσθαι.
 οὐ γὰρ πρὶν παύσεσθαι ὀλομαι νῆας Ἀχαιῶν
 μνηστῆρος ἀργαλέης, ἐπεὶ οὐ τινα δείδιμεν ἐμψης,
 οὐτ' οὖν Τηλέμαχον, μάλα περ πολύμυθον ἐόντα· 200

οὔτε θεοπροπίης ἐμπαζόμεθ', ἦν σὺ, γεραῖε,
 μυθεῖαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.
 χρήματα δ' αὐτε κακῶς βεβρώσεται, οὐδέ ποτ' ἴσα
 ἔσσεται, ὅφρα κεν ἦ γε διατρίβῃσιν Ἀχαιοὺς
 ὃν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἡματα πάντα 205
 εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας
 ἐρχόμεθ', ἃς ἐπιεικὲς ὀπιούμεεν ἐστὶν ἐκάστω·

Telemachus asks for a ship that he may seek his father.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·
 'Εὐρύμαχ' ἦδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγαυοί,
 ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω· 210
 ἦδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.
 ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἰκοσ' ἐταῖρους,
 οἳ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.
 εἰμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,
 νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο, 215
 ἦν τίς μοι εἴπῃσι βροτῶν, ἣ ὅσσαν ἀκούσω
 ἐκ Διὸς, ἣ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
 εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,
 ἦ τ' ἂν, τρυχόμενός περ, ἔτι τλαίην ἐνιαυτόν·
 εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἐόντος, 220
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν
 σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεῖζω
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω·

Ἥ τοι ὁ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 Μέντωρ, ὃς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἐταῖρος, 225
 καὶ οἱ ἰδὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,
 πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·
 ὁ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπε·

Mentor reproaches the people for disloyalty.

'Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·

μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω 230
 σκηπτούχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδῶς,
 ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέζοι,
 ὥς οὐ τις μέμνηται Ὀδυσσῆος θείοιο
 λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὥς ἥπιος ἦεν.
 ἀλλ' ἦ τοι μνηστῆρας ἀγήνορας οὐ τι μεγάρῳ 235
 ἔρδειν ἔργα βίαια κακοῖσ' ἀφίησι νόοιο·
 σφᾶς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως
 οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.
 νῦν δ' ἄλλω δῆμῳ νεμεσίζομαι, οἷον ἅπαντες
 ἦσθ' ἄνεψ, ἀτὰρ οὐ τι καθαπτόμενοι ἐπέεσσι 240
 παύροις μνηστῆρας κατερύκετε πολλοὶ ἔοντες·

Τὸν δ' Εὐνυορίδης Λειώκριτος ἀντίον ἦδα·
 'Μέντορ ἀταρτηρὲ, φρένας ἤλεε, ποῖον ξείπες
 ἡμέας ὀτρύνων καταπαυμένῃ. ἀργαλέον δὲ 245
 ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί.
 εἴ περ γάρ κ' Ὀδυσσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν
 δαινυμένους κατὰ δῶμα ἐδν μνηστῆρας ἀγανούς
 ἐξελάσαι μεγάρῳ μενουήσει ἐνὶ θυμῷ,
 οὐ κέν οἱ κεχάροιτο γυνή, μάλα περ χατέουσα,
 ἐλθόντ', ἀλλὰ κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι, 250
 εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ξείπες.
 ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος,
 τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἥδ' Ἀλιθέρης,
 οἳ τέ οἱ ἐξ ἀρχῆς πατρώϊοι εἰσιν ἑταῖροι.
 ἀλλ', ὀίω, καὶ δηθὰ καθήμενος ἀγγελιάων 255
 πεύσεται εἰν Ἰθάκῃ, τελείη δ' ὁδὸν οὐ ποτε ταύτην·'
 Ὡς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψήρην.
 οἱ μὲν ἄρ' ἐσκιδναίντο ἐὰ πρὸς δῶμαθ' ἕκαστος,
 μνηστῆρες δ' ἐς δῶματ' ἴσαν θεῖον Ὀδυσῆος.

Athene appears in answer to Telemachus' prayer,
 Τηλέμαχος δ' ἀπάνευθε κίων ἐπὶ θύῃα θαλάσσης, 260

χεῖρας νηφάμενος πολίῃς ἄλδς, εὔχετ' Ἀθήνῃ
 'Κλυθί μοι, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ
 καί μ' ἐν νηὶ κέλευσας ἐπ' ἡεροειδέα πόнтου,
 νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο,
 ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί, 265
 μνηστήρες δὲ μάλιστα, κακῶς ὑπερηνορέοντες.'

ᾧΩς ἔφατ' εὐχόμενος, σχεδόθεν δὲ οἱ ἦλθεν Ἀθήνη,
 Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

'Τηλέμαχ', οὐδ' ὅπιθεν κακὸς ἔσσειαι οὐδ' ἀνοήμων, 270
 εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἦν,
 οἷος κέῃος ἔην τελέσαι ἔργον τε ἔπος τε.

οὗ τοι ἔπειθ' ἀλήθ' ὁδὸς ἔσσεται οὐδ' ἀτέλεστος.
 εἰ δ' οὐ κέῃος γ' ἔσσι γόνος καὶ Πηνελοπείης,
 οὐ σέ γ' ἔπειτα ἔολπα τελευτήσῃω ἄμενονῶς. 275

παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,
 οἱ πλέονες κακίους, παῦροι δὲ τε πατρὸς ἀρείους.
 ἀλλ' ἐπεὶ οὐδ' ὅπιθεν κακὸς ἔσσειαι οὐδ' ἀνοήμων,
 οὐδέ σε πάγχυ γε μήτις Ὀδυσσῆος προλέλοιπεν,
 ἐλπωρὴ τοι ἔπειτα τελευτήσαι τάδε ἔργα. 280

τῷ νῦν μνηστήρων μὲν ἔα βουλήν τε νόον τε
 ἀφραδέων, ἐπεὶ οὗ τι νοήμονες οὐδὲ δίκαιοι·
 οὐδέ τι ἴσασι θάνατον καὶ κῆρα μέλαιναν,
 δς δὴ σφι σχεδόν ἐστιν, ἐπ' ἡματι πάντας ὀλέσθαι.
 σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται ἦν σύ μενονῶς· 285

and promises to accompany him.

τοῖος γάρ τοι ἑταῖρος ἐγὼ πατρώϊός εἰμι,
 ὅς τοι νῆα θοὴν στελέω καὶ ἄμ' ἐψομαι αὐτός.
 ἀλλὰ σὺ μὲν πρὸς δώματ' ἰὼν μνηστήρσιν ὀμίλει,
 ὀπλισσόν τ' ἦα καὶ ἄγγεσιν ἄρσον ἅπαντα,
 οἶνον ἐν ἀμφιφορεῦσι, καὶ ἄλφιτα, μνελδὸν ἀνδρῶν, 290

δέρμασιν ἐν πυκνοῖσιν· ἐγὼ δ' ἀνὰ δῆμον ἑταίρους
 αἰψ' ἔβελοντῆρας συλλέξομαι. εἰσὶ δὲ νῆες
 πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἡδὲ παλαιαί·
 τάων μὲν τοι ἐγὼν ἐπιόψομαι ἢ τις ἀρίστη,
 ὧκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ.²⁹⁵
 Ὡς φάτ' Ἀθηναίη, κούρη Διός· οὐδ' ἄρ' ἔτι δὴν
 Τηλέμαχος παρέμμενεν, ἐπεὶ θεοῦ ἔκλυεν αὐδὴν.

Telemachus makes a spirited answer to the taunts of
 Antinous;

βῆ δ' ἵμεναι πρὸς δῶμα, φίλον τετιμημένος ἦτορ,
 εὔρε δ' ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν,
 αἴγας ἀνιεμένους σιάλους θ' εὔοντας ἐν αὐλῇ.³⁰⁰
 Ἀντίνοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο·
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 'Τηλέμαχ' ὑφαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο
 ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,
 ἀλλὰ μοι ἐσθιέμεν καὶ πινέμεν, ὥς τὸ πάρος περ.³⁰⁵
 ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί,
 νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θάσσουν ἱκηαι
 ἐς Πύλον ἡγαθήην μετ' ἀγαυοῦ πατρὸς ἀκουήν.
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤῥα·
 'Ἀντίνο', οὐ πῶς ἔστιν ὑπερφιάλοισι μεθ' ὕμιν³¹⁰
 δαίνυσθαι τ' ἀκέοντα καὶ εὐφραίνεσθαι ἔκκληον.
 ἦ οὐχ ἅλις ὥς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ
 κτήματ' ἐμὰ, μνηστῆρες, ἐγὼ δ' ἔτι νήπιος ἦα;
 νῦν δ' ὅτε δὴ μέγας εἰμι καὶ ἄλλων μῦθον ἀκούων
 πυνθάνομαι, καὶ δὴ μοι ἀέξεται ἔνδοθι θυμός,³¹⁵
 πειρήσω ὥς κ' ὕμμι κακὰς ἐπὶ κῆρας ἰήλω,
 ἢ Πύλονδ' ἐλθὼν, ἢ αὐτοῦ τῷδ' ἐνὶ δῆμῳ.
 εἰμι μὲν, οὐδ' ἄλλη ὁδὸς ἔσσεται ἦν ἀγορεύω,
 ἔμπορος· οὐ γὰρ νηὶς ἐπήβολος οὐδ' ἐρετάων
 γίγνομαι· ὥς νῦν ποῦ ὕμμιν ἐείσατο κέρδιον εἶναι.³²⁰

Ἦ ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσας· Ἀντινόοιο
[ῥεία· μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο].
οἱ δ' ἐπελώβενον καὶ ἐκερτόμεον ἐπέεσσιν·
ὦδε δέ τις εἶπεσκε νέων ὑπερηνορέοντων·

Ἦ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει. 325
ἦ τινας ἐκ Πύλου ἄξει ἀμύντορας ἡμαθόεντος,
ἦ ὃ γε καὶ Σπάρτηθεν, ἐπεὶ νῦ περ ἴεται αἰνῶς·
ἦ καὶ εἰς Ἑφύρην ἐθέλει, πείραν ἄρουραν,
ἐλθεῖν, ὄφρ' ἐνθεν θυμοφθόρα φάρμακ' ἐνείκη,
ἐν δὲ βάλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσση. 330

Ἄλλος δ' αὖτ' εἶπεσκε νέων ὑπερηνορέοντων·
τίς δ' οἷδ' εἴ κε καὶ αὐτὸς ἰὼν κοίλῃς ἐπὶ νηὸς
τῆλε φίλων ἀπόλῃται ἀλώμενος ὥς περ Ὀδυσσεύς;
οὔτω κεν καὶ μάλλον ὀφέλλειεν πόνον ἄμμιν·
κτῆματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὖτε 335
τούτου μητέρι δοῖμεν ἔχειν ἢδ' ὅς τις ὀπυῖοι.

bids Eurycles make provision for his voyage,

*Ὡς φάν· ὃ δ' ὑψόροφον θάλαμον κατεβήσето πατὴρς,
εὐρὺν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο
ἐσθῆς τ' ἐν χηλοῖσιν ἄλις τ' εὐῶδες ἔλαιον·
ἐν δὲ πίθοι οἶνωιο παλαιοῦ ἡδυπότοιο 340
ἔστασαν, ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες,
ἐξείης ποτὶ τοίχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς
οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.
κληιστὰ δ' ἔπασαν σανίδες πυκινῶς ἀραρυῖαι,
δικλίδες· ἐν δὲ γυνὴ ταμὴν νύκτας τε καὶ ἡμᾶρ 345
ἔσχ', ἥ πάντ' ἐφύλασσε νόου πολυϋδρεΐῃσιν,
Εὐρύκλει· ὦπος θυγάτηρ Πεισηνορίδαο.
τὴν τότε Τηλέμαχος προσέφη θάλαμόνδε καλέσσας·

Ἄ Μαῦ, ἄγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον
ἡδὺν, ὅτις μετὰ τὸν λαρώτατος δν σὺ φυλάσσεις, 350

κεῖνον διομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι
 διογενῆς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας.
 δώδεκα δ' ἐμπλησον καὶ πώμασιν ἄρσον ἅπαντας.
 ἐν δέ μοι ἄλφιστα χεῖον ἐυρῖαφέεσσι δοροῖσιν· 355
 εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς.
 αὐτὴ δ' οἷη ἴσθι· τὰ δ' ἄθροα πάντα τετύχθω·
 ἐσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅπποτε κεν δὴ
 μήτηρ εἰς ὑπερῷ' ἀναβῇ κοίτου τε μέδεται.
 εἰμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,
 νόστον πευσόμενος πατρὸς φίλου, ἣν που ἀκούσω.' 360

ἌΩς φάτο, κώκυσεν δὲ φίλῃ τροφὸς Εὐρύκλεια,
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

‘Τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα
 ἔπλετο; πῇ δ' ἐθέλεις ἰέναι πολλὴν ἐπὶ γαίαν
 μούνος ἔων ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης 365
 διογενῆς Ὀδυσσεὺς ἀλλογνώτῳ ἐνὶ δῆμῳ.
 οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,
 ὥς κε δόλῳ φθίῃς, τάδε δ' αὐτοὶ πάντα δάσονται.
 ἀλλὰ μέν' αὖθ' ἐπὶ σοῖσι καθήμενος οὐδέ τί σε χρὴ
 πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλησθαι.' 370

and binds her to secrecy.

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·
 ‘θάρσει, ματ', ἐπεὶ οὐ τοι ἄνευ θεοῦ ἦδε γε βουλή.
 ἀλλ' ὅμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,
 πρὶν γ' ὅτ' ἂν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται,
 ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι, 375
 ὥς ἂν μὴ κλαίουσα κατὰ χροῶα καλὸν ἰάτῃ·

ἌΩς ἄρ' ἔφη, γρη῏ς δὲ θεῶν μέγαν ὅρκον ἀπώμνυ.
 αὐτὰρ ἐπεὶ ῥ' ὅμοσέν τε τελεύτησέν τε τὸν ὅρκον,
 αὐτίκ' ἔπειτά οἱ οἶνον ἐν ἀμφιφορεῦσιν ἄφυσεν,
 ἐν δέ οἱ ἄλφιστα χεῖεν ἐυρῖαφέεσσι δοροῖσι· 380
 Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστήρσιν ὁμίλει.

Athena procures and mans a ship, and they set sail together.

Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
Τηλεμάχῳ δ' εἰκυῖα κατὰ πτόλιν ᾗχτο πάντη,
καὶ ῥα ἑκάστῳ φωτὶ παρισταμένη φάτο μύθου,
ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγει. 385
ἢ δ' αὖτε Φρονόιο Νοήμονα φαίδιμον υἱὸν
ῥῖπτε νῆα θοὴν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.

Δύσετό γ' ἥελιος σκιδώντο τε πᾶσαι ἀγνυαί·
καὶ τότε νῆα θοὴν ἅλαδ' εἵρυσσε, πάντα δ' ἐν αὐτῇ
ᾗπλ' ἐτίθει, τὰ τε νῆες ἐύσσελμοι φορέουσι. 390
στῆσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἑταῖροι
ἄθροοι ἠγερέθοντο· θεὰ δ' ὦτρυνεν ἕκαστον.

Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
βῆ δ' ἵμεναι πρὸς δώματ' Ὀδυσσῆος θελίοιο·
ἐνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχενε, 395
πλάζε δὲ πίνοντας, χειρῶν δ' ἔκβαλλε κύπελλα.
οἱ δ' εὖδεν ὠρνυντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν
εἶατ', ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἐπιπτεν.
αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη
ἐκπροκαλεσσομένη μεγάρων εὖ ναιεταόντων, 400
Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν·

Ἐγὼ Τηλέμαχ', ἦδη μὲν τοι ἐνκνήμιδες ἑταῖροι
εἶατ' ἐπήρετμοι, τὴν σὴν ποτιδέγμενοι ὁρμήν·
ἄλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο.'

Ὡς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη 405
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἔχνη βαῖνε θεοίο.
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
εὗρον ἔπειτ' ἐπὶ θωλὶ κάρη κομώντας ἑταίρους.
τοῖσι δὲ καὶ μετέειψ' ἱερὴ Ἴς Τηλεμάχοιο·

Ἐεῦτε, φίλοι, ἦμα φερόμεθα· πάντα γὰρ ἦδη 410

ἀθρό' ἐνὶ μεγάρῳ· μήτηρ δ' ἔμοι οὐ τι πέπυσται,
οὐδ' ἄλλαι δμῳαί, μία δ' οἷη μῦθον ἄκουσεν.

Ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο.
οἱ δ' ἄρα πάντα φέροντες ἐυσσέλμῳ ἐπὶ νηὶ
κάθθεσαν, ὥς ἐκέλευεν Ὀδυσσῆος φίλος υἱός. 415
ἂν δ' ἄρα Τηλέμαχος νηὶ βαῖν', ἦρχε δ' Ἀθήνη,
νηὶ δ' ἐνὶ πρύμνῃ κατ' ἄρ' ἔξετο· ἄγχι δ' ἄρ' αὐτῆς
ἔξετο Τηλέμαχος· τοὶ δὲ πρυμνήσι' ἔλυσαν,
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.
τοῖσιν δ' ἴκμενον οὖρον ἴει γλαυκῶπις Ἀθήνη, 420
ἄκραν Ζέφυρον, κελάδοντ' ἐπὶ οἶνοπα πόντον.
Τηλέμαχος δ' ἐγάροισιν ἐποτρύνας ἐκέλευσεν
ὄπλων ἅπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.
ἰστὸν δ' εἰλάτινον κοίλῃς ἐντοσθε μεσόδμης
στήσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν, 425
ἔλκον δ' ἰστία λευκὰ ἐυστρέπτοισι βοεῦσιν.
ἔπρησεν δ' ἄνεμος μέσον ἰστίον, ἀμφὶ δὲ κύμα
στεῖρῃ πορφύρεον μεγάλ' ἴαχε νηὶς ἰούσης·
ἧ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.
δησάμενοι δ' ἄρα ὄπλα θοὴν ἀνὰ νῆα μέλαιναν 430
στήσαντο κρητῆρας ἐπιστεφέας οἶνοιο,
λεῖβον δ' ἀθανάτοισι θεοῖς αἰεγενέτησιν,
ἐκ πάντων δὲ μάλιστα Διὸς γλαυκῶπιδι κούρῃ.
παννυχίη μὲν ῥ' ἦ γε καὶ ἡὼ πείρε κέλευθον.

ΟΔΥΣΣΕΙΑΣ Γ.

Τὰ ἐν Πύλῳ.

Athena and Telemachus arrive and are welcomed at Pylos.

Ἡέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,
 οὐρανὸν ἐς πολύχαλκον, ἧ' ἀθανάτοισι φαεῖνοι
 καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν·
 οἱ δὲ Πύλον, Νηληῖος ἐνκτίμενον πτολίεθρον,
 ἴζον· τοὶ δ' ἐπὶ θυνὶ θαλάσσης ἱερὰ ῥέζον, 5
 ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ.
 ἐννέα δ' ἔδραι ἔσαν, πεντηκόσιοι δ' ἐν ἑκάστῃ
 εἵατο, καὶ προὔχοντο ἑκάστοθι ἐννέα ταύρους.
 εὖθ' οἱ σπλάγχχ' ἐπάσαντο, θεῶ δ' ἐπὶ μηρί' ἔκαιον,
 οἱ δ' ἰθὺς κατὰγοντο, ἰδ' ἰστία νηὸς ἔλισης 10
 στείλαν ἀείραντες, τὴν δ' ὤρμισαν, ἐκ δ' ἔβαν αὐτοί·
 ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Αθήνη.
 τὸν προτέρη προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 'Τηλέμαχ', οὐ μὲν σε χρὴ ἔτ' αἰδοῦς οὐδ' ἡβαιόη·
 τοῦνεκα γὰρ καὶ πόντον ἐπέπλως, ὄφρα πύθῃαι 15
 πατρός, ὅπου κύθε γαῖα καὶ ὄν τινα πότμον ἐπέσπεν.
 ἀλλ' ἄγε νῦν ἰθὺς κλέ Νέστορος ἵπποδάμοιο·
 εἶδομεν ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε.
 λίσσεσθαι δέ μιν αὐτὸς, ὅπως νημερτέα εἴπῃ·
 ψεῦδος δ' οὐκ ἔρει· μάλα γὰρ πεπνυμένος ἐστί.' 20
 Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤῥδα·

‘Μέντορ, πῶς τ’ ἄρ’ ἴω πῶς τ’ ἄρ προσπύζομαι αὐτόν;
οὐδέ τί πω μύθοισι πεπείρημαι πυκινούσιν
αἰδῶς δ’ αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.’

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη 25
‘Τηλέμαχ’, ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νοήσεις,
ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ δῖω
οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.’

ἌΩς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ’ ἔπειτα μετ’ ἵχνια βαίνει θεοῖο. 30
Ἴξον δ’ ἐς Πυλίων ἀνδρῶν ἄγυρὶν τε καὶ ἔδρας,
ἐνθ’ ἄρα Νέστωρ ἦστο σὺν υἱάσιν, ἀμφὶ δ’ ἐταῖροι
δαῖτ’ ἐντυνόμενοι κρέατ’ ὥπτων ἄλλα τ’ ἐπείρου.
οἱ δ’ ὥς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες,
χερσὶν τ’ ἡσπάζοντο καὶ ἐδριάσθαι ἄνωγον. 35
πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν
ἀμφοτέρων ἔλε χεῖρα καὶ ἵδρυσεν παρὰ δαιτὶ
κῶσιν ἐν μαλακοῖσιν, ἐπὶ ψαμάθοις ἁλίσσι,
πάρ τε κασιγνήτῳ Θρασυμήδεϊ καὶ πατρί φῖ·
δῶκε δ’ ἄρα σπλάγχων μοίρας, ἐν δ’ οἶνον ἔχευε 40
χρυσείῳ δέπαϊ· δειδισκόμενος δὲ προσηύδα
Παλλὰδ’ Ἀθηναίην, κούρην Διὸς αἰγιόχοιο·

‘Εὖχεο νῦν, ὦ ξεῖνε, Ποσειδάωνι ἄνακτι
τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες.
αὐτὰρ ἐπὶν σπείσης τε καὶ εὖξαι, ἥ θέμις ἐστὶ, 45
δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἶνου
σπεῖσαι, ἐπεὶ καὶ τοῦτον οἶομαι ἀθανάτοισιν
εὖχασθαι· πάντες δὲ θεῶν χατέουσ’ ἀνθρωποί.
ἀλλὰ νεώτερός ἐστιν, ὁμηλικὴ δ’ ἐμοὶ αὐτῷ·
τοῦνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλειςον.’ 50

ἌΩς εἰπὼν ἐν χερσὶ τίθει δέπας ἡδέος οἶνον·
χαῖρε δ’ Ἀθηναίη πεπνυμένῃ ἀνδρὶ δικαίῳ,
οὐνεκά οἱ προτέρῃ δῶκε χρύσειον ἄλειςον.

αὐτίκα δ' εὐχετο πολλὰ Ποσειδάωνι· ἄνακτι.

Ἐκλῦθι, Ποσειδάων γαίηοιχε, μηδὲ μεγέρης
ἡμῶν εὐχομένοισι τελευτήσῃσι τὰδε ἔργα.

55

Νέστορι μὲν πρότιστα καὶ νύασι κῦδος ὅπαζε,
αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσιν ἀμοιβήν
σύμπασιν Πυλίοισιν ἀγακλειτῆς ἐκατόμβης.
δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι,
οὐνεκα δεῦρ' ἰκόμεσθα θοῇ σὺν νηὶ μελαίνῃ.

60

ὣς ἄρ' ἔπειτ' ἡρᾶτο καὶ αὐτὴ πάντα τελέυτα
δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.

ὥς δ' αὐτως ἡρᾶτο Ὀδυσσεύς φίλος υἱός.
οἱ δ' ἔπει ὥπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.

65

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς ἄρα μύθων ἦρχε Γερήμεος ἱππότης Νέστωρ.

Ἐνὺν δὴ κάλλιόν ἐστι μεταλλῆσαι καὶ ἐρέσθαι
ξεῖνους, οἳ τινὲς εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς.

70

ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὕγρὰ κέλευθα;
ἢ τι κατὰ πρῆξιν ἢ μαψιδίως ἀλάλησθε,
οἶά τε ληιστῆρες, ὑπεῖρ ἄλλα, τοί τ' ἀλόωνται
ψυχὰς παρθέμενοι, κακὸν ἄλλοδαποῖσι φέροντες;

Telemachus explains to Nestor the reason of their journey.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα·
θαρήσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη
θῆχ', ἵνα μιν περὶ πατρὸς ἀποικομένοιο ἔροιτο
[ἦδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἐχῇσιν].

75

ὦ Νέστορ Νηληιάδῃ, μέγα κῦδος Ἀχαιῶν,
εἴρεαι ὑπὸθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω.
ἡμεῖς ἐξ Ἰθάκης ὑπονηίου εἰλήλουθμεν

80

πρῆξις δ' ἦδ' ἰδίῃ, οὐ δῆμιος, ἦν ἀγορεύω.

πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἦν που ἀκούσω,

δίου Ὀδυσσῆος ταλασίφρονος, ὃν ποτέ φασι
 σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξει. 85
 ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον,
 πευθόμεθ', ἥχι ἕκαστος ἀπώλετο λυγρὸν ὄλεθρον,
 κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων.
 οὐ γάρ τις δύναται σάφα εἰπέμεν ὀππότε ὄλωλεν,
 εἴθ' ὃ γ' ἐπ' ἠπείρου δάμη ἀνδράσι δυσμενέεσσιν, 90
 εἶτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἶ κ' ἐθέλησθα
 κείνου λυγρὸν ὄλεθρον ἐνισπείν, εἴ που ὅπωπας
 ὀφθαλμοῖσι τεοῖσιν, ἧ ἄλλου μῦθον ἄκουσας
 πλαζόμενον· περὶ γάρ μιν οἰζυρὸν τέκε μήτηρ. 95
 μηδὲ τί μ' αἰδόμενος μειλίσσειο μηδ' ἐλεαίρων,
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἦντησας ὅπωπῃς.
 λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμὸς, ἐσθλὸς Ὀδυσσεὺς,
 ἧ ἔπος ἡέ τι ἔργον ὑποστὰς ἐξετέλεσσε
 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί· 100
 τῶν νῦν μοι μνήσαι, καὶ μοι νημερτὲς ἐνίσπες.

Nestor recounts the sufferings of the Greeks after the fall of Troy.

Τὸν δ' ἡμέμβετ' ἔπειτα Γερήνιος ἱππότη Νέστωρ·
 'ὦ φίλ', ἐπεὶ μ' ἔμνησας οἰζύος, ἣν ἐν ἐκείνῳ
 δῆμῳ ἀνέτλημεν μένος ἄσχετοι νῆες Ἀχαιῶν,
 ἡμὲν ὅσα ξὺν νηυσὶν ἐπ' ἠεροειδέα πόντον 105
 πλαζόμενοι κατὰ ληΐδ', ὅπῃ ἄρξειεν Ἀχιλλεὺς,
 ἡδ' ὅσα καὶ περὶ ἄστῳ μέγα Πριάμοιο ἀνακτος
 μαρνάμεθ'. ἔνθα δ' ἔπειτα κατέκταθεν ὅσοι ἄριστοι.
 ἔνθα μὲν Αἴας κείται Ἀρήιος, ἔνθα δ' Ἀχιλλεὺς,
 ἔνθα δὲ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος, 110
 ἔνθα δ' ἐμὸς φίλος υἱὸς, ἅμα κρατερὸς καὶ ἀμύμων,
 Ἀντίλοχος, περὶ μὲν θείειν ταχὺς ἡδὲ μαχητὴς·
 ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακά· τίς κεν ἐκείνα

πάντα γε μυθήσαιο καταθυγμάτων ἀνθρώπων ;
 οὐδ' εἰ πευτάετες γε καὶ ἐξάετες παραμύμων
 ἐξερέοις ὅσα κεύθι πάθον κακὰ διόι Ἀχαιοί·
 πρὶν κεν ἀνιηθεὶς σὴν πατρίδα γαίαν ἴκοιο.
 εὐνάετες γάρ σφιν κακὰ ῥάπτομεν ἀμφιέποντες
 παντοίοισι δόλοισι, μόγις δ' ἐτέλεσσε Κρονίων.
 ἔνθ' οὐ τίς ποτε μῆτιν ὁμοιωθήμεναι ἄντην
 ἦθελ', ἐπεὶ μάλα πολλὸν ἐνίκα διὸς Ὀδυσσεὺς
 παντοίοισι δόλοισι, πατὴρ τεδς, εἰ ἐτεόν γε
 κείνου ἔκγονός ἐσσι· σέβας μ' ἔχει εἰσπορώντα.
 ἦ τοι γὰρ μῦθοί γε ἑοικότες, οὐδέ κε φαίης
 ἄνδρα νεώτερον ᾧδε ἑοικότα μυθήσασθαι.
 ἔνθ' ἦ τοι εἶως μὲν ἐγὼ καὶ διὸς Ὀδυσσεὺς
 οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,
 ἀλλ' ἔνα θυμὸν ἔχοντε νόφ καὶ ἐπίφρονι βουλῇ
 φραζόμεθ' Ἀργείοισιν ὅπως ὅχ' ἄριστα γένοιτο.
 αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπήν,
 βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,
 καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μῆδετο νόστον
 Ἀργεῖοις, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι
 πάντες ἔσαν· τῷ σφεων πολέες κακὸν οἶτον ἐπέσπον
 μήνιος ἐξ ὀλοῆς γλαυκῶπιδος ὀβριμοπάτρης,
 ἦ τ' ἔρω Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκε.
 τὼ δὲ καλεσσαμένω ἀγορῇ ἐς πάντας Ἀχαιοὺς,
 μᾶψ, αὐτὰρ οὐ κατὰ κόσμον, ἐς ἡέλιον καταδύντα,
 οἱ δ' ἦλθον οἴῳ βεβαρηότες νῆες Ἀχαιῶν,
 μῦθον μυθείσθην, τοῦ εἴνεκα λαὸν ἄγειραν.
 ἔνθ' ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς
 νόστου μμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,
 οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε· βούλετο γάρ βα
 λαὸν ἐρυκακείω, ῥέξαι θ' ἱερὰς ἐκατόμβας,
 ὥς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιο,

νήπιος, οὐδὲ τὸ ἤδη, ὃ οὐ πείσεσθαι ἔμελλεν·
 οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν ἔοντων.
 ὥς τὼ μὲν χαλεποῖσιν ἀμειβομένῳ ἐπέεσσιν
 ἔστασαν· οἱ δ' ἀνόρουσαν ἑκκνήμιδες Ἀχαιοὶ
 ἡχῇ θεσπεσίῃ, δίχα δέ σφισιν ἦνδανε βουλή. 150
 νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὀρμαίνοντες
 ἀλλήλοισ· ἐπὶ γὰρ Ζεὺς ἦρτρε πῆμα κακοῦ·
 ἡῶθεν δ' οἱ μὲν νέας ἔλκομεν εἰς ἅλα διὰν
 κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναῖκας.
 ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες 155
 αὖθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν·
 ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὦκα
 ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακῆτεα πόντον.
 ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,
 οἴκαδε ἰέμενοι· Ζεὺς δ' οὐ πω μῆδετο νόστον, 160
 σχέτλιος, ὅς ρ' ἔριν ὥρσε κακὴν ἐπὶ δεῦτερον αὖτις.
 οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας
 ἀμφ' Ὀδυσῆα ἀνακτα δαΐφρονα, ποικιλομήτην,
 αὖτις ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα φέροντες·
 αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἷ μοι ἔποντο, 165
 φεῦγον, ἐπεὶ γίνωσκον ὃ δὴ κακὰ μῆδετο δαίμων.
 φεῦγε δὲ Τυδέος υἱὸς Ἀρήιος, ὥρσε δ' ἑταίρους.
 ὁψὲ δὲ δὴ μετὰ νῶϊ κίε ξανθὸς Μενέλαος,
 ἐν Λέσβῳ δ' ἔκειχεν δολιχὸν πλῦον ὀρμαίνοντας,
 ἢ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης, 170
 νήσου ἐπὶ Ψυρίης, αὐτὴν ἐπ' ἀριστερ' ἔχοντες,
 ἢ ὑπένερθε Χίοιο, παρ' ἠνεμόεντα Μίμαντα.
 ῥητέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὃ γ' ἡμῖν
 δεῖξε, καὶ ἠνώγει πέλαγος μέσον εἰς Εὐβοίαν
 τέμνειν, ὅφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν. 175
 ὥρτο δ' ἐπὶ λιγυρὸς οὖρος ἀήμεναι· αἱ δὲ μάλ' ὦκα
 ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν

ἐννύχαια κατὰγοντο· Ποσειδάωνι δὲ ταύρων
 πολλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες·
 τέτρατον ἡμαρ ἔην, ὅτ' ἐν Ἀργεῖ νῆας εἴσας 180
 Τυδείδω ἔταροι Διομήδεος ἵπποδάμοιο
 ἴστασαν· αὐτὰρ ἐγὼ γε Πύλονδ' ἔχον, οὐδέ ποτ' ἔσβη
 οὔρος, ἐπειδὴ πρῶτα θεὸς προέηκεν ἄηται.
 ὧς ἦλθον, φίλε τέκνον, ἀπευθίης, οὐδέ τι οἶδα
 κείνων, οἳ τ' ἐσάωθεν Ἀχαιῶν οἳ τ' ἀπόλονται. 185
 ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισι
 πύθομαι, ἢ θέμις ἐστὶ, δαΐσσαι, οὐδέ σε κεύσω.
 εὖ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμῶρους,
 οὓς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱός,
 εὖ δὲ Φιλοκτῆτην, Ποιάντιον ἀγλαὸν υἱόν. 190
 πάντας δ' Ἴδομενεὺς Κρήτην εἰσήγαγ' ἑταίρους,
 οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὗ τιν' ἀπηύρα.
 Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἔοντες,
 ὥς τ' ἦλθ' ὥς τ' Αἰγισθος ἐμήσατο λυγρὸν ὄλεθρον.
 ἀλλ' ἢ τοι κείνος μὲν ἐπισμυγερῶς ἀπέτισεν, 195
 ὥς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι
 ἀνδρὸς, ἐπεὶ καὶ κείνος ἐτίσατο πατροφονίᾳ,
 Αἰγισθον δολόμηντι, ὃ οἱ πατέρα κλυτὸν ἔκτα.
 [καὶ σὺν, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,
 ἄλκιμος ἔσσο', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.] 200

Telemachus despairs of the state of affairs in his home.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ὤπτιον ἤνδα·
 'ὦ Νέστορ Νηληιάδη, μέγα κῶδος Ἀχαιῶν,
 καὶ λίην κείνος μὲν ἐτίσατο, καὶ οἱ Ἀχαιοὶ
 οἴσουσι κλέος εὐρὺ καὶ ἔσσομένοισι πυθέσθαι.
 αἱ γὰρ ἔμοι τοσσήνδε θεοὶ δύναμιν περιθεῖεν, 205
 τίσασθαι μνηστήρας ὑπεοβασίης ἀλεγεινῆς,
 οἳ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.

ἀλλ' οὐ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβου,
πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρή τετλάμεν ἔμπησ'.

Τὸν δ' ἠμείβεται ἔπειτα Γερήνιος ἱππότα Νέστωρ 210

‘ὦ φίλ', ἐπειδὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,
φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς
ἐν μεγάροις, ἀέκητι σέθεν, κακὰ μηχανάασθαι.
εἰπέ μοι ἡὲ ἔκων ὑποδάμνασαι, ἢ σέ γε λαοὶ
ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὁμφῇ. 215

τίς δ' οἶδ' εἴ κέ ποτέ σφι βίας ἀποτίσεται ἑλθών,
ἢ ὃ γε μῦνος ἐὼν, ἢ καὶ σύμπαντες Ἀχαιοί;
εἰ γάρ σ' ὥς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη
ὥς τότε Ὀδυσσεύς περικηῖδετο κυδαλίμοιο
δήμῳ ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί — 220
οὐ γάρ πω ἴδον ὧδε θεοὺς ἀναφανδὰ φιλεῦντας
ὥς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη —
εἰ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ,
τῷ κέν τις κείνων γε καὶ ἐκλεάθοιτο γάμοιο.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα· 225

‘ὦ γέρον, οὐ πω τοῦτο ἔπος τελέεσθαι οἶω·
λίην γὰρ μέγα εἶπες· ἄγῃ μ' ἔχει. οὐκ ἂν ἐμοί γε
ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὥς ἐθέλοιεν.'

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 230

ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι.
βουλοίμην δ' ἂν ἐγώ γε καὶ ἄλγεα πολλὰ μογήσας
οἴκαδέ τ' ἐλθέμεναι καὶ νύστιμον ἡμαρ ἰδέσθαι,
ἢ ἑλθὼν ἀπολέσθαι ἐφέστιος, ὥς Ἀγαμέμνων
ᾤλεθ' ὑπ' Αἰγίσθιοιο δόλῳ καὶ ἥς ἀλόχοιο. 235
ἀλλ' ἢ τοι θάνατον μὲν ὁμοίον οὐδὲ θεοὶ περ
καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὅππότε κεν δῇ
μοῖρ' ὅλοη καθέλῃσι ταυηλεγέος θανάτοιο.'

Nestor describes the murder of Agamemnon.

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ
 'Μέντορ, μηκέτι ταῦτα λεγόμεθα κηδόμενοι περ' 240
 κελύφ' οὐκέτι νόστος ἐτήτυμος, ἀλλὰ οἱ ἦδη
 φράσσαντ' ἀθάνατοι θάνατον καὶ Κῆρα μέλαιναν.
 νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι
 Νέστορ', ἐπεὶ περίοιδε δίκας ἠδὲ φρόνιν ἄλλων 245
 τρὶς γὰρ δὴ μὲν φασιν ἀνάξασθαι γένε' ἀνδρῶν,
 ὥς τε μοι ἀθάνατος ἠδ' ἀλλεται εἰσοράσθαι.
 ὦ Νέστορ Νηληιάδῃ, σὺ δ' ἀληθὲς ἐνίσπες·
 πῶς ἔθαν' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων;
 ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον
 Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω; 250
 ἦ οὐκ Ἄργεος ἦεν Ἀχαιικοῦ, ἀλλὰ πῃ ἄλλῃ
 πλάζετ' ἐπ' ἀνθρώπους, ὃ δὲ θαρσήςας κατέπεφνε;
 Τὸν δ' ἡμέλιβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 'τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.
 ἦ τοι μὲν τὰδε καὶ τὸς οἶσαι, ὥς κεν ἐτύχθῃ, 255
 εἰ ζῶόντ' Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν
 Ἀτρεΐδης Τροίηθεν ἰὼν, ξανθὸς Μενέλαος·
 τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαίαν ἔχεναν,
 ἀλλ' ἄρα τὸν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν
 κείμενον ἐν πεδίῳ ἑκάς Ἀργεος, οὐδέ κέ τίς μιν 260
 κλαῦσεν Ἀχαιιάδων· μάλα γὰρ μέγα μήσατο ἔργον.
 ἡμεῖς μὲν γὰρ κείθι πολέας τελέοντες ἀέθλους
 ἦμεθ'. ὃ δ' εὐκῆλος μυχῶ Ἀργεος ἱπποβότοιο
 πόλλ' Ἀγαμέμνονένῃ ἄλοχον θέλγεσκ' ἐπέεσσιν.
 ἦ δ' ἦ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον αἰεὶ κῆς, 265
 δῖα Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῇσι.
 παρ δ' ἄρ' ἔην καὶ αἰοῖδος ἀνὴρ, ᾧ πόλλ' ἐπέτελλεν
 Ἀτρεΐδης Τροίηνδε κίων εἵρυσθαι ἄκοιτιν.
 ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,

δὴ τότε τὸν μὲν αἰδὼν ἄγων ἐς νῆσον ἐρήμην 270
 κάλλιπεν οἴωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι,
 τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὄνδε δόμονδε.
 πολλὰ δὲ μῆρί' ἔκῃε θεῶν ἱεροῖς ἐπὶ βωμοῖς,
 πολλὰ δ' ἀγάλματ' ἀνῆψεν, ὑφάσματά τε χρυσόν τε,
 ἐκτελέσας μέγα ἔργον, ὃ οὐ ποτε ἔλπετο θυμῷ. 275
 ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,
 Ἀτρεΐδης καὶ ἐγὼ, φίλα εἰδότες ἀλλήλοισιν
 ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηνέων,
 ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων
 οἷς ἀγανοῖς βελέεσσιν ἐποιοχόμενος κατέπεφνε, 280
 πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,
 Φρόντιν Ὀνηγορίδην, ὃς ἐκαίνυτο φῖλ' ἀνθρώπων
 νῆα κυβερνήσαι, ὅποτε σπερχοίεν ἄελλαι.
 ὥς ὁ μὲν ἔνθα κατέσχετ', ἐπειγόμενός περ ὁδοῖο,
 ὅφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν. 285
 ἀλλ' ὅτε δὴ καὶ κείνος, ἰὼν ἐπὶ οἴνοπα πόντον
 ἐν νηυσὶ γλαφυρῇσι, Μαλειάων ὄρος αἰπὺν
 ἵξε θέων, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς
 ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' ἀντμένα χεῦε
 κύματά τε τροφόμεντα πελώρια, ἵα ὄρεσσιν. 290
 ἔνθα διατμήξας τὰς μὲν Κρήτῃ ἐπέλασσευ,
 ἦχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ῥέεθρα.
 ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἅλα πέτρῃ
 ἔσχατιῇ Γόρτυνος, ἐν ἡεροειδέι πόντῳ,
 ἔνθα Νότος μέγα κύμα ποτὶ σκαιὸν ῥίον ὠθεῖ, 295
 ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κύμ' ἀποέργει.
 αἱ μὲν ἄρ' ἔνθ' ἦλθον, σπουδῇ δ' ἦλυνξαν ὄλεθρον
 ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαζαν
 κύματ'· ἀτὰρ τὰς πέντε νέας κυανοπρωρέλους
 Αἰγύπτῳ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ. 300
 ὥς ὁ μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων

ἡλᾶτο ξὺν νηυσὶ κατ' ἄλλοθρόους ἀνθρώπους
 τόφρα δὲ ταῦτ' Αἴγισθος ἐμήσατο οἴκοθι λυγρὰ·
 ἐπτάετες δ' ἦνυσσε πολυχρύσοιο Μυκῆης
 κτείνας Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ. 305
 τῷ δέ οἱ ὀγδοάτῳ κακὸν ἦλυθε δῖος Ὀρέστης
 ἀψ' ἀπ' Ἀθηνάων, κατὰ δ' ἔκτανε πατροφονῆα,
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.
 ἦ τοι τὸν κτείνας δαίνυ τάφον Ἀργείοισι
 μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθοιο· 310
 αὐτῆμαρ δέ οἱ ἦλθε βοῆν ἀγαθὸς Μενέλαος,
 πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἔειραν.

He bids Telemachus to visit Menelaus.

καὶ σὺ, φίλος, μὴ δηθὰ δόμων ἄπο τῆλ' ἀλάλησο,
 κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν
 οὕτω ὑπερφιάλους, μή τοι κατὰ πάντα φάγωσι 315
 κτήματα δασσάμενοι, σὺ δὲ τηυσίην ὁδὸν ἔλθῃς.
 ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα
 ἐλθεῖν· κείνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,
 ἐκ τῶν ἀνθρώπων ὅθεν οὐκ ἔλποιτό γε θυμῷ
 ἐλθέμεν, ὅν τινα πρῶτον ἀποσφήλωσιν ἄελλαι 320
 ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ
 αὐτόετες οἰχνεῦσιν, ἐπεὶ μέγα τε δεινόν τε.
 ἀλλ' ἴθι νῦν σὺν νηὶ τε σῇ καὶ σοῖς ἐτάροισιν·
 εἰ δ' ἐθέλεις πεζὸς, πάρα τοι δῖφρος τε καὶ ἵπποι,
 παρ δέ τοι νῆες ἐμοὶ, οἳ τοι πομπῆς ἔσονται 325
 ἐς Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μενέλαος.
 λίσσεσθαι δέ μιν αὐτὸς, ἵνα νημερτὲς ἐνίσπῃ.
 ψεῦδος δ' οὐκ ἔρέει· μάλα γὰρ πεπνυμένος ἐστίν.
 ὧς ἔφατ', ἡέλιος δ' ἄρ' ἔδν καὶ ἐπὶ κνέφας ἦλθε.
 τοῖσι δὲ καὶ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 330

Athena proposes that they should now take their leave.

‘ὦ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·
 ἀλλ’ ἄγε τάμνετε μὲν γλώσσας, κεράσθε δὲ οἶνον,
 ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισι
 σπείσαντες κοῖτοιο μεδώμεθα· τοῖο γὰρ ὥρη.
 ἦδη γὰρ φάος οἴχεθ’ ὑπὸ ζόφον, οὐδὲ ἔοικε
 διηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι.’ 335

Ἡ ῥά Διὸς θυγάτηρ, τοὶ δ’ ἔκλυνον αὐδησάσης.
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
 νώμησαν δ’ ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσι· 340
 γλώσσας δ’ ἐν πυρὶ βάλλον, ἀνιστάμενοι δ’ ἐπέλειβον.
 αὐτὰρ ἐπεὶ σπείσαν τ’ ἐπιόν θ’ ὅσον ἤθελε θυμὸς,
 δὴ τότε Ἀθηναίη καὶ Τηλέμαχος θεοειδὴς
 ἄμφω ἰέσθην κοῖλην ἐπὶ νῆα νέεσθαι.
 Νέστωρ δ’ αὖ κατέρυκε καθαπτόμενος ἐπέεσσι· 345

Nestor would fain keep them: so Telemachus remains.

‘Ζεὺς τό γ’ ἀλεξήσῃε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὧς ὑμεῖς παρ’ ἐμεῖο θοῇν ἐπὶ νῆα κίοιτε
 ὥς τέ τευ ἦ παρὰ πάμπαν ἀνείμονος ἦε πενιχροῦ,
 ᾧ οὐ τι χλαῖναι καὶ ῥήγεα πόλλ’ ἐνὶ οἴκῳ,
 οὔτ’ αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν. 350
 αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλά.
 οὐ θην δὴ τοῦδ’ ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς
 νηὸς ἐπ’ ἱκρίόφιν καταλέξεται, ὄφρ’ ἂν ἐγὼ γε
 ζῶω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,
 ξείνους ξεινίζειν, ὅς τις κ’ ἐμὰ δώμαθ’ ἱκνῆται.’ 355

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ‘εὖ δὴ ταῦτά γ’ ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικε
 Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺν κάλλιον οὕτως.
 ἀλλ’ οὗτος μὲν νῦν σοὶ ἅμ’ ἔψεται, ὄφρα κεν εὖδῃ

σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν
 εἴμ', ἵνα θαρσύνω θ' ἐτάρους εἶπω τε ἕκαστα.
 οἷος γὰρ μετὰ τοῖσι γεραίτερος εὐχομαι εἶναι·
 οἱ δ' ἄλλοι φιλότῃτι νεώτεροι ἄνδρες ἔπονται,
 πάντες ὁμηλικὴν μεγαθύμου Τηλεμάχοιο.
 ἔνθα κε λεξαίμην κούλῃ παρὰ νηὶ μελαίνῃ
 νῦν· ἀτὰρ ἦώθεν μετὰ Καύκωνας μεγαθύμους
 εἴμ', ἔνθα χρεῖός μοι ὀφέλλεται, οὐ τι νέον γέ,
 οὐδ' ὀλίγον· σὺ δὲ τοῦτον, ἐπεὶ τεὸν ἔκετο δῶμα,
 πέμψον σὺν δίφρῳ τε καὶ νίει· δὸς δέ οἱ ἵππους,
 οἷ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι.' 370

Athena vanishes; Nestor vows her an offering.

*Ὡς ἄρα φωνήσας' ἀπέβη γλαυκῶπις Ἀθήνη
 φήνῃ εἰδομένη· θάμβος δ' ἔλε πάντας ἰδόντας,
 θαύμαζεν δ' ὁ γεραίος, ὅπως ἴδεν ὀφθαλμοῖσι·
 Τηλεμάχου δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 'ὦ φίλος, οὐ σε ἔολπα κακὸν καὶ ἀναλκιν ἔσεσθαι,
 εἰ δὴ τοι νέψῳ ᾧδε θεοὶ πομπῆες ἔπονται. 376
 οὐ μὲν γάρ τις ὄδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,
 ἀλλὰ Διὸς θυγάτηρ, κυδίστη τριτογένεια,
 ἥ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.
 ἀλλὰ, ἄνασσ', ἴληθι, δίδωθι δέ μοι κλέος ἐσθλὸν, 380
 αὐτῷ καὶ παιδεσσι καὶ αἰδοίῃ παρακοίτῃ·
 σοὶ δ' αὖ ἐγὼ ῥέξω βοῶν ἦνιν εὐρυμέτωπον,
 ἀδμήτην, ἣν οὐ πῶ ὑπὸ ζυγὸν ἦγαγεν ἀνήρ·
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας.'
 *Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.
 τοῖσιν δ' ἡγεμόνευε Γερήνιος ἱππότης Νέστωρ, 386
 νιάσι καὶ γαμβροῖσιν, ἐὰ πρὸς δῶματα καλά.
 ἀλλ' ὅτε δῶμαθ' ἔκοντο ἀγακλυτὰ τοιοῦτο ἄνακτος,
 ἐξεῖλξεν ἔζοντο κατὰ κλισμούς τε θρόνους τε,

τοῖς δ' ὁ γέρον· ἔλθοῦσιν ἀνὰ κρητῆρα κέρασσευ 390
 οἶνον· ἐνὶ πτόιοι, τὸν ἐνδεκάτῳ ἐνιαυτῷ
 αὐτῷ ταμὴν καὶ ἀπὸ κρήδεμνον ἔλυσε·
 τοῦ δ' γέρον κρητῆρα κέρασσατο, πολλὰ δ' Ἀθήνη
 εὖχετ' ἀποσπένδων, κοῦρη Διὸς αἰγιόχοιο.

Αὐτὰρ ἐπεὶ σπεύσαν τ' ἔπιόν θ' ὅσον ἤθελε θυμὸς, 395
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἵπποτα Νέστωρ,
 Τηλέμαχον, φίλον υἱὸν Ὀδυσσῆος θεῖοιο,
 τρητοῖς ἐν λεχέεσσιν, ὑπ' αἰθούσῃ ἐριδούπῳ,
 παρ δ' ἄρ' ἐνυμμελίην Πεισίστρατον, ὄρχαμον ἀνδρῶν, 400
 ὅς οἱ ἔτ' ἡίθεος παίδων ἦν ἐν μεγάροισιν.
 αὐτὸς δ' αὖτε καθεῦθε μυχῶ δόμον ὑψηλοῖο,
 τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.

Next morning the offering is made.

Ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 ὄρυντ' ἄρ' ἐξ εὐνῆφι Γερήνιος ἵπποτα Νέστωρ, 405
 ἐκ δ' ἔλθων κατ' ἄρ' ἔξετ' ἐπὶ ξεστοῖσι λίθοισιν,
 οἳ οἱ ἔσαν προπάραιθε θυράων ὑψηλάων
 λευκοὶ, ἀποστῖλβοντες ἀλείφατος· οἷς ἐπὶ μὲν πρὶν
 Νηλεὺς ἔζεσκεν, θεόφιν μίστωρ ἀτάλαντος·
 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς Ἀἰδόςδε βεβήκει, 410
 Νέστωρ αὖ τὸτ' ἐφύζε Γερήνιος, οὔρος Ἀχαιῶν,
 σκῆπτρον ἔχων. περὶ δ' υἷες ἀολλέες ἠγερέθοντο
 ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε
 Περσεύς τ' Ἀρητὸς τε καὶ ἀντίθεος Θρασυμήδης.
 τοῖσι δ' ἔπειθ' ἕκτος Πεισίστρατος ἦλυθεν ἥρως, 415
 παρ δ' ἄρα Τηλέμαχον θεοείκελον εἶσαν ἄγοντες.
 τοῖσι δὲ μύθων ἤρχε Γερήνιος ἵπποτα Νέστωρ·

‘Καρπαλίμως μοι, τέκνα φίλα, κρήνηατ' ἐέλδωρ,
 ὄφρ' ἢ τοι πρότιστα θεῶν ἰλάσσομ' Ἀθήνην,

ἦ μοι ἐναργὴς ἦλθε θεοῦ ἐς δαῖτα θάλειαν. 420
 ἀλλ' ἄγ' ὁ μὲν πεδίοδ' ἐπὶ βοῦν ἵτω, ὄφρα τάχιστα
 ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνὴρ·
 εἰς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν
 πάντας ἰὼν ἐτάρους ἀγέτω, λιπέτω δὲ δύ' οἴους·
 εἰς δ' αὖ χρυσοχόον Λαέρκεια δεῦρο κελέσθω 425
 ἐλθεῖν, ὄφρα βοὸς χρυσὸν κέρασιν περιχεύῃ.
 οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλῆες, εἵπατε δ' εἶσω
 δμῳῆσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,
 ἔδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ·

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίπνουν. ἦλθε μὲν ἄρ
 βοῦς 430

ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς εἰσης
 Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
 ὄπλ' ἐν χερσὶν ἔχων χαλκήϊα, πείρατα τέχνης,
 ἄκμονά τε σφυρὰν τ' εὐποίητόν τε πυράγρην,
 οἷσιν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη 435
 ἱρῶν ἀντιόωσα. γέρων δ' ἱππηλάτα Νέστωρ
 χρυσὸν ἔδωχ'· ὁ δ' ἔπειτα βοὸς κέρασιν περὶ χευν
 ἀσκήσας, ἵν' ἄγαλμα θεᾷ κεχάροιο ἰδοῦσα.
 βοῦν δ' ἀγέτην κεράων Στρατίος καὶ υἱὸς Ἐχέφρων.
 χέρνιβα δέ σφ' Ἀρητος ἐν ἀνθεμόεντι λέβητι 440
 ἦλυθεν ἐκ θαλάμοιο φέρων, ἐτέρῃ δ' ἔχεν οὐλὰς
 ἐν κανέφ'· πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης
 ὄξυν ἔχων ἐν χειρὶ παρίστατο, βοῦν ἐπικόψων.
 Περσεὺς δ' ἀμνίον εἶχε· γέρων δ' ἱππηλάτα Νέστωρ
 χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνη 445
 εὔχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλλων.

Αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
 αὐτίκα Νέστορος υἱὸς, ὑπέρθυμος Θρασυμήδης,
 ἦλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας
 ἀνχενίους, λῦσεν δὲ βοὸς μένος· αἱ δ' ὀλόλυξαν 450

θυγατέρες τε νυοί τε καὶ αἰδοίη παράκοιτις
 Νέστορος, Εὐρυδίκη, πρέσβα Κλυμένιοι θυγατρῶν.
 οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης
 ἔσχον· ἅτῃρ σφάξεν Πεισίστρατος, ὄρχαμος ἀνδρῶν.
 τῆς δ' ἔπει ἐκ μέλαν αἵμα ῥύη, λίπε δ' ὅστέα θυμὸς, 455
 αἶψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον
 πάντα κατὰ μοῖραν, κατὰ τε κύση ἐκάλυσαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίσξης ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν. 460
 αὐτὰρ ἔπει κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἐπειραν,
 ὥπτων δ' ἀκροπόρους ὀβελούς ἐν χερσὶν ἔχοντες.

Τόφρα δὲ Τηλέμαχον λούσεν καλὴ Πολυκάστη,
 Νέστορος ὀπλοτάτη θυγάτηρ Νηληιάδαο. 465
 αὐτὰρ ἔπει λούσεν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα,
 ἔκ ρ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·
 παρ δ' ὃ γε Νέστορ' ἰὼν κατ' ἄρ' ἔζετο, ποιμένι λαῶν.

Οἱ δ' ἔπει ὥπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 470
 δαίνυνθ' ἐξόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο
 οἶνον οἰνοχοεῦντες ἐνὶ χρυσεῖς δεπάεσσιν.
 αὐτὰρ ἔπει πόσιος καὶ ἐδηγτός ἐξ ἔρου ἔντο,
 τοῖσι δὲ μύθων ἦρχε Γερήμενος ἱππότης Νέστωρ·

Telemachus and Peisistratus set out for Sparta.

'Παῖδες ἔμοι, ἄγε, Τηλεμάχῳ καλλίτριχας ἵππους 475
 ζεύξαθ' ὑφ' ἄρματ' ἄγοντες, ἵνα πρήσσησιν ὁδοῖο.'

'Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύουν ἠδ' ἐπίθοντο,
 καρπαλίμως δ' ἔξευξαν ὑφ' ἄρμασιν ὠκέας ἵππους.
 ἐν δὲ γυνὴ ταμὴν σῆτον καὶ οἶνον ἔθηκεν
 ὄψα τε, οἷα ἔδουσι διοτρεφέες βασιλῆες. 480

ἄν δ' ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρον·
 παρ δ' ἄρα Νεστορίδης Πεισίστρατος, ὄρχαμος ἀνδρῶν,
 ἐς δίφρον τ' ἀνέβαινε καὶ ἡνία λάζετο χερσὶ,
 μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην
 ἐς πεδίον, λιπέτην δὲ Πύλου αἰπὴν πτολίεθρον. 485
 οἱ δὲ πανημέριοι σείον ζυγὸν ἀμφὶς ἔχοντες.

Δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγυαί·
 ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,
 υἱέος Ὀρσιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.
 ἐνθα δὲ νύκτ' ἄεσαν, ὃ δὲ τοῖς παρ ξείνια θῆκεν. 490

Ἴημος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 ἵππους τ' ἐξεύγνυντ' ἀνά θ' ἄρματα ποικίλ' ἔβαινον·
 [ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου·]
 μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.
 ἴξον δ' ἐς πεδίον πυρηφόρον, ἐνθα δ' ἔπειτα 495
 ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.
 δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγυαί.

ΟΔΥΣΣΕΙΑΣ Δ.

Τὰ ἐν Λακεδαίμονι.

Telemachus and his friend are welcomed by Menelaus.

Οἱ δ' ἶξον κοίλῃν Λακεδαίμονα κητώεσσαν,
πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο.
τὸν δ' εὖρον δαινύντα γάμον πολλοῖσιν ἔτησιν
νείεος ἠδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.
τὴν μὲν Ἀχιλλῆος ῥηξήνορος νείε πέμπεν 5
ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε
δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.
τὴν ἄρ' ὃ γ' ἔνθ' ἵπποισι καὶ ἄρμασι πέμπε νέεσθαι
Μυρμιδόνων προτὶ ἄστυ περικλυτὸν, οἷσιν ἄνασσεν.
νείε δὲ Σπάρτηθεν Ἀλέκτορος ἦγετο κούρην, 10
ὅς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένυθης
ἐκ δούλης· Ἑλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἑρατεινὴν,
Ἑρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.
Ἄσ οἱ μὲν δαίνυντο καθ' ὑψереφὲς μέγα δῶμα 15
γείτονες ἠδὲ ἔται Μενελάου κυδαλίμοιο,
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος αἰοῖδὸς
φορμίζων· δοιῶ δὲ κυβιστητῆρε κατ' αὐτοὺς
μολπῆς ἐξάρχοντος ἐδίνεον κατὰ μέσσοις.
Τῶ δ' αὖτ' ἐν προθύροισι δόμων αὐτῶ τε καὶ ἵππῳ, 20
Τηλέμαχος θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός,

στήσαν· ὁ δὲ προμολῶν ἴδετο κρείαν Ἴετωνεύς,
 ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο,
 βῆ δ' ἔμην ἀγγελέων διὰ δώματα ποιμένι λαῶν,
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

25

‘Ξείνω δὴ τινε τῷδε, διοτρεφεὺς ὦ Μενέλαε,
 ἄνδρε δύω, γενεῇ δὲ Διὸς μέγαλοιο ἔικτον.
 ἀλλ' εἴπ' ἢ σφωιν καταλύσομεν ὠκείας ἵππους,
 ἢ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ.’

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·

30

‘οὐ μὲν νῆπιος ἦσθα, Βοηθοῖδῃ Ἴετωνεῦ,
 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πάις ὥς νῆπια βάζεις.
 ἢ μὲν δὴ νῶι ξεινήια πολλὰ φαγόντε
 ἄλλων ἀνθρώπων δεῦρ' ἰκόμεθ', αἱ κέ ποθι Ζεὺς
 ἐξοπίσω περ παύσῃ οὐζύος. ἀλλὰ λύ' ἵππους
 ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θοινηθῆναι.’

35

ἌΩς φάθ', ὁ δὲ μέγαροιο διέσσυτο, κέκλετο δ' ἄλλους
 ὀτρηροὺς θεράποντας ἅμα σπένσθαι ἐοῖ αὐτῷ.
 οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,
 καὶ τοὺς μὲν κατέδησαν ἐφ' ἵππεϊνσι κάπησι,
 παρ δ' ἔβαλον ξειῶς, ἀνὰ δὲ κρῖ λευκὸν ἔμιξαν,
 ἄρματα δ' ἐκλιναν πρὸς ἐνώπια παμφανύωντα,
 αὐτοὺς δ' εἰσήγον θεῖον δόμον· οἱ δὲ ἰδόντες
 θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος.

40

ὥς τε γὰρ ἠελίου αἴγλη πέλεν ἠδὲ σελήνης
 δῶμα καθ' ὑπερεφῆς Μενελάου κυδαλίμοιο.

45

αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,
 ἐς ῥ' ἄσαμίνθους βάντες ἐυξέστας λούσαντο.
 τοὺς δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρῖσαν ἐλαίῳ,
 ἀμφὶ δ' ἄρα χλαῖνας οὐκας βάλλον ἠδὲ χιτῶνας,
 ἐς ῥα θρόνους ἕζοντο παρ' Ἀτρεΐδην Μενέλαον.
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,

50

νήφασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα, 55
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.
 [δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰείρας
 παντοίων, παρὰ δὲ σφι τίθει χρύσεια κύπελλα.]
 τὼ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·
 'Σίτου θ' ἄπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα 60
 δείπνου πασσαμένῳ εἰρησόμεθ' οἳ τινὲς ἔστων
 ἀνδρῶν· οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκῆων,
 ἀλλ' ἀνδρῶν γένος ἔσπε' διοτρεφέων βασιλῆων
 σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιούσδε τέκονεν·
 ἄΩς φάτο, καὶ σφιν νῶτα βοὸς παρὰ πίονα θῆκεν 65
 ὅπτ' ἐν χερσὶν ἐλὼν, τὰ ρά οἱ γέρα ἀρθρεσαν αὐτῷ.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἵαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱόν,
 ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι· 70

Telemachus admires the beauties of the palace.

'Φράζεο, Νεστορίδῃ, τῷ ἐμῷ κεχαρισμένῳ θυμῷ,
 χαλκοῦ τε στεροπῇ καὶ δώματα ἡχίεντα,
 χρυσοῦ τ' ἡλέκτρον τε καὶ ἀργύρου ἡδ' ἐλέφαντος.
 Ζηνὸς πον τοιῆδε γ' Ὀλυμπίου ἔνδοθεν αὐλή,
 ὅσσα τάδ' ἄσπετα πολλά· σέβας μ' ἔχει εἰσορόωντα.' 75
 Τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

Menelaus, in replying, mentions the name of Odysseus,

'Τέκνα φίλ', ἡ τοι Ζηνὶ βροτῶν οὐκ ἄν τις ἐρίζῃ·
 ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν·
 ἀνδρῶν δ' ἣ κέν τις μοι ἐρίσσεται, ἡδὲ καὶ οὐκί, 80

κτῆμασιν. ἦ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθείς
 ἠγαγόμην ἐν νηυσὶ καὶ ὁδοδάτῳ ἔτει ἦλθον·
 Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθείς,
 Αἰθιοπᾶς θ' ἰκόμην καὶ Σιδονίους καὶ Ἑρεμβοῦς
 καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι. 85
 τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.
 ἐνθα μὲν οὔτε ἀναξ ἐπιδευῆς οὔτε τι ποιμὴν
 τυροῦ καὶ κρειῶν, οὐδὲ γλυκεροῖο γάλακτος,
 ἀλλ' αἰεὶ παρέχουσιν ἐπηετανδὸν γάλα θῆσθαι.
 εἶος ἐγὼ περὶ κείνα πολλὸν βίοτον συναγείρων 90
 ἠλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνε
 λάθρῃ, ἀνωιστὶ, δόλῳ οὐλομένης ἀλόχοιο·
 ὧς οὐ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω.
 καὶ πατέρων τάδε μέλλετ' ἀκουέμεν, οἳ τινες ὑμῖν
 εἰσιν, ἐπεὶ μάλα πόλλ' ἔπαθον, καὶ ἀπώλεσα οἶκον 95
 εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.
 ὦν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν
 ναίειν, οἳ δ' ἄνδρες σόοι ἔμμεναι, οἳ τότε ὄλοντο
 Τροίῃ ἐν εὐρείῃ, ἐκὺς Ἄργεος ἵπποβότοιο.
 ἀλλ' ἔμπησ πάντας μὲν οὐδυρόμενος καὶ ἀχεύων 100
 πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν
 ἄλλοτε μὲν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὖτε
 παύομαι· αἰψηρὸς δὲ κόρος κρυεροῖο γόοιο.
 τῶν πάντων οὐ τόσσον οὐδύρομαι, ἀχνύμενός περ,
 ὥς ἐνός, ὅς τέ μοι ὕπνον ἀπεχθαίνει καὶ ἔδωδῃν 105
 μνωομένῳ, ἐπεὶ οὐ τις Ἀχαιῶν τόσσ' ἐμόγησεν
 ὅσσ' Ὀδυσσεὺς ἐμόγησε καὶ ἤρατο. τῷ δ' ἄρ' ἐμελλεν
 αὐτῷ κῆδε' ἔσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον
 κένου, ὅπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν,
 ζῶει ὃ γ' ἦ τέθνηκεν. οὐδύρονται νύ που αὐτὸν 110
 Λαέρτης θ' ὁ γέρον καὶ ἐχέφρων Πηνελόπεια
 Τηλέμαχος θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ·

which makes Telemachus weep.

ὣς φάτο, τῷ δ' ἄρα πατὴρ ὕφ' ἡμερον ὤρσε γόοιο,
δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατὴρ ἀκούσας,
χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών 115
ἀμφοτέρῃσιν χερσίν. νόησε δέ μιν Μενέλαος,
μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
ἥέ μιν αὐτὸν πατὴρ ἐάσειε μνησθῆναι,
ἢ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσaiτο.

Helen notices how like Telemachus is to Odysseus.

Εἶτος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 120
ἐκ δ' Ἑλένη θαλάμοιο θυώδεος ὑψορόφοιο
ἦλυθεν, Ἀρτέμιδι χρυσηλακάτῳ εἰκυῖα.
τῇ δ' ἄρ' αἶμ' Ἀδρήστη κλισίην εὐτυκτον ἔθηκεν,
'Αλκίππη δὲ τάπητα φέρειν μαλακοῦ ἐρίοιο,
Φυλῶ δ' ἀργύρεον τάλαρον φέρε, τόν οἱ ἔδωκεν 125
'Αλκάνδρη, Πολύβοιο δάμαρ, ὃς ἔναι' ἐνὶ Θήβης
Αἰγυπτίης, ὅθι πλείστα δόμοις ἐν κτήματα κείται·
ὃς Μενελάῳ δῶκε δὺ' ἀργυρέας ἀσαμίνθους,
δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.
χωρὶς δ' αὖθ' Ἑλένη ἄλοχος πόρε κάλλιμα δῶρα· 130
χρυσέην τ' ἡλακάτην τάλαρόν θ' ὑπόκυκλον ὅπασσεν
ἀργύρεον, χρυσῷ δ' ἐπὶ χεῖλεα κεκράαντο.
τόν ῥά οἱ ἀμφίπολος Φυλῶ παρέθηκε φέρουσα
νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ
ἡλακάτη τετάνυστο ἰοδνεφὲς εἶρος ἔχουσα. 135
ἔξετο δ' ἐν κλισίῳ, ὑπὸ δὲ θρήνης ποσὶν ἦεν.
αὐτίκα δ' ἦ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα·
'Ἴδμεν δῆ, Μενέλαε διοτρεφεῖς, οἳ τινες οἶδε
ἄνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;
ψεύσομαι, ἢ ἔτυμον ἔρέω; κέλεται δέ με θυμός. 140
οὐ γάρ πώ τινά φημι ἐοικότα ὦδε ἰδέσθαι

οὐτ' ἄνδρ' οὔτε γυναῖκα, σέβας μ' ἔχει εἰσορόωσαν,
 ὥς ὅδ' Ὀδυσσῆος μεγαλήτορος νῦν ἔοικε,
 Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ
 κείνος ἀνὴρ, ὅτ' ἐμείο κυνώπιδος εἶνεκ' Ἀχαιοὶ 145
 ἦλθεθ' ὑπὸ Τροίην, πόλεμον θρασὺν ὁρμαίνοντες.'

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
 'οὔτω νῦν καὶ ἐγὼ νοέω, γύναι, ὥς σὺ ἐίσκεις·
 κείνου γὰρ τοιοῦδε πύδες τοιαῖδε τε χεῖρες
 ὀφθαλμῶν τε βολαὶ κεφαλῇ τ' ἐφύπερθέ τε χαῖται. 150
 καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἄμφ' Ὀδυσῆι
 μυθεόμην, ὅσα κείνος οἰζύσας ἐμόγησεν
 ἄμφ' ἐμοί, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἵβει,
 χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών.'

Peisistratus informs them who he and his friend are.

Τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ἦδ' αὖ 155
 'Ἀτρεΐδῃ Μενέλαε διотρεφεῖς, ὄρχαμε λαῶν,
 κείνου μὲν τοι ὅδ' υἱὸς ἐτήτυμον, ὥς ἀγορεύεις·
 ἀλλὰ σαόφρων ἐστὶ, νεμεσσύται δ' ἐνὶ θυμῷ
 ὧδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν
 ἅντα σέθεν, τοῦ νῶι θεοῦ ὥς τερπόμεθ' αὐδῇ. 160
 αὐτὰρ ἐμὲ προσέηκε Γεγήνιος ἱππότης Νέστωρ
 τῷ ἅμα πομπὴν ἔπεισθαι· ἐέλδeto γάρ σε ἰδέσθαι,
 ὅφρα οἱ ἦ τι ἔπος ὑποθήσῃαι ἢ τι ἔργον.
 πολλὰ γὰρ ἄλγε' ἔχει πατὴρ παῖς οἰχομένοιο
 ἐν μεγάροις, ᾧ μὴ ἄλλοι ἀοσσηγῆρες ἔωσιν, 165
 ὥς νῦν Τηλεμάχῳ ὁ μὲν οἴχεται, οὐδέ οἱ ἄλλοι
 εἶσ' οἳ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα.'

Old memories make them all weep.

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
 'ὦ πόποι, ἦ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ

ἵκεθ', ὃς εἵνεκ' ἐμείο πολέας ἐμόγησεν ἀέθλους· 170
καί μιν ἔφην ἔλθόντα φιλησέμεν ἔξοχον ἄλλων
'Αργείων, εἰ νῶιν ὑπείρ ἄλα νόστον ἔδωκε
νηυσὶ θοῇσι γενέσθαι 'Ολύμπιος εὐρύοπα Ζεύς.
καὶ κέ οἱ 'Αργεῖ νάσσα πόλιν καὶ δώματ' ἔτευξα,
ἐξ 'Ιθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ φῖ 175
καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,
αἱ περὶ ναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.
καὶ κε θάμ' ἐνθάδ' ἐόντες ἐμισγόμεθ'. οὐδέ κεν ἡμέας
ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε,
πρὶν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν. 180
ἀλλὰ τὰ μέν που μέλλεν ἀγασσεσθαι θεὸς αὐτὸς,
ὃς κείνων δύστηνον ἀνόστιμον οἶον ἔθηκεν.'

ἄΩς φάτο, τοῖσι δὲ πᾶσιν ὕφ' ἡμερον ὦρσε γόοιο.
κλαῖε μὲν 'Αργεῖη Ἑλένη, Διὸς ἐκγεγαυῖα,
κλαῖε δὲ Τηλέμαχος τε καὶ 'Ατρεΐδης Μενέλαος, 185
οὐδ' ἄρα Νέστορος υἱὸς ἀδακρύτω ἔχεν ὄσσε·
μνήσατο γὰρ κατὰ θυμὸν ἀμόμονος 'Αντιλόχοιο,
τόν ῥ' 'Ηοῦς ἔκτεινε φαινῆς ἀγλαὸς υἱός.
τοῦ δ' γ' ἐπιμνησθεῖς ἔπεα πτερόεντ' ἀγόρευεν·

'Ατρεΐδῃ, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι 190
Νέστωρ φάσχ' ὁ γέρων, ὅτ' ἐπιμνησαίμεθα σείῳ
[οἷσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν],
καὶ νῦν, εἴ τί που ἔστι, πίθοιό μοι· οὐ γὰρ ἐγὼ γε
τέρπομ' ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ 'Ηὼς
ἔσσεται ἡριγένεια· νεμεσσωμαί γε μὲν οὐδὲν 195
κλαῖειν ὅς κε θάνῃσι βροτῶν καὶ πότμον ἐπίσπῃ.
τοῦτό νυ καὶ γέρας οἶον οἰζυροῖσι βροτοῖσι,
κεῖρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.
καὶ γὰρ ἐμὸς τέθνηκεν ἀδελφεὸς, οὗ τι κάκιστος
'Αργείων· μέλλεις δὲ σὺ ἴδμεναι· οὐ γὰρ ἐγὼ γε 200
ἦντῃσ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι

Ἄντιλοχον, περὶ μὲν θέλειν ταχὺν ἤδὲ μαχητὴν·

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·

‘ὦ φίλ', ἐπεὶ τόσα εἶπες ὅσ' ἂν πεπνυμένος ἀνὴρ
εἴποι καὶ ῥέξειε, καὶ ὃς προγενέστερος εἴη·

205

τοίου γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα βάζεις.

ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος ᾗ τε Κρονίων

ὄλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,

ὥς νῦν Νέστορι δῶκε διαμπερές ἤματα πάντα,

αὐτὸν μὲν λιπαρῶς γηρασκόμεν ἐν μεγάροισιν,

210

υἱέας αὖ πινυτούς τε καὶ ἔγχεσιν εἶναι ἀρίστους.

ἡμεῖς δὲ κλαυθμὸν μὲν ἑάσομεν, ὃς πρὶν ἐτύχθη,

δόρπου δ' ἐξαυτίς μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ

χευάντων. μῦθοι δὲ καὶ ἡῶθέν περ ἔσονται

Τηλεμάχῳ καὶ ἐμοὶ διαειπέμεν ἀλλήλοισιν·

215

‘ὦς ἔφατ', Ἀσφαλίων δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχενει,

δτρηρὸς θεράπων Μενελάου κυδαλίμοιο.

οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἱάλλον.

Helen mixes an opiate in the wine,

Ἔνθ' αὖτ' ἄλλ' ἐνόησ' Ἑλένη Διὸς ἐκεγεαυαῖα·

αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπιον,

220

νηπενθές τ' ἄχολόν τε, κακῶν ἐπίληθον ἀπάντων.

ὃς τὸ καταβρόζειεν, ἐπὴν κρητῆρι μιγείη,

οὐ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,

οὐδ' εἴ οἱ κατατεθναῖη μήτηρ τε πατήρ τε,

οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱόν

225

χαλκῷ δηιόφεν, ὃ δ' ὀφθαλμοῖσιν ὄρῳτο.

τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα,

ἔσθλα, τὰ οἱ Πολύδαμνα πόρεν, Θῶνος παράκοιτις,

Αἰγυπτίη, τῇ πλεῖστα φέρει ζεῖδωρος ἄρουρα

φάρμακα, πολλὰ μὲν ἔσθλα μεμιγμένα, πολλὰ δὲ

λυγρὰ·

230

λητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων
 ἀνθρώπων· ἥ γὰρ Παιήονός εἰσι γενέθλης.
 αὐτὰρ ἐπεὶ ῥ' ἐνέηκε κέλευσέ τε οἶνοχοῆσαι,
 ἐξαυτίς μύθοισιν ἀμειβομένη προσέειπεν·

‘Ἄτρεΐδῃ Μενέλαε διοτρεφὲς ἦδὲ καὶ οἶδε
 ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλῳ
 Ζεὺς ἀγαθὸν τε κακὸν τε διδοῖ· δύναται γὰρ ἅπαντα·
 ἦ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισι
 καὶ μύθοις τέρπεσθε· εἰκότα γὰρ καταλέξω.

and tells the tale of Odysseus in disguise.

πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·
 ἀλλ' οἶον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
 δῆμῳ ἐν Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί.
 αὐτόν μιν πληγῇσιν ἀεικελῆσι δαμάσσας,
 σπείρα κάκ' ἀμφ' ὥμοισι βαλὼν, οἰκῇ ἐοικῶς,
 ἀνδρῶν δυσμενέων κατέδου πόλιν εὐρυάγνιαν·
 ἄλλῳ δ' αὐτὸν φωτὶ κατακρύπτων ἦσκε
 δέκτη, ὅς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.
 τῷ ἵκελος κατέδου Τρώων πόλιν, οἱ δ' ἀβάκησαν
 πάντες· ἐγὼ δέ μιν οἷη ἀνέγνων τοῖον ἐόντα,
 καὶ μιν ἀνηρώτων· ὁ δὲ κερδοσύνη ἀλέεινεν.
 ἀλλ' ὅτε δὴ μιν ἐγὼ λόεον καὶ χρίον ἐλαΐφ,
 ἀμφὶ δὲ εἵματα ἔσσα, καὶ ὥμοσα καρτερὸν ὄρκον
 μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,
 πρὶν γε τὸν ἐς νῆάς τε θοὰς κλισίας τ' ἀφικέσθαι,
 καὶ τότε δὴ μοι πάντα νόον κατέλεξεν Ἀχαιῶν.
 πολλοὺς δὲ Τρώων κτείνας ταναΐκει χαλκῷ
 ἦλθε μετ' Ἀργεῖους, κατὰ δὲ φρόνυν ἦγαγε πολλήν
 ἐνθ' ἄλλαι Τρωαὶ λίγ' ἐκώκυον· αὐτὰρ ἐμὸν κῆρ
 χαῖρ', ἐπεὶ ἦδ' μοι κραδίη τέτραπτο νέεσθαι

ἀψ' οἰκόνδ', ἄτην δὲ μετέστενον, ἦν Ἀφροδίτη
 δῶχ', ὅτε μ' ἤγαγε κείσε φίλης ἀπὸ πατρίδος αἷης,
 παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε
 οὐ τευ δευόμενον, οὔτ' ἄρ φρένας οὔτε τι εἶδος.'

The story of the wooden horse.

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος· 265
 'ναὶ δὴ ταυτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.
 ἦδ' ἔτι μὲν πολέων ἐδάην βουλὴν τε νόον τε
 ἀνδρῶν ἡρώων, πολλὴν δ' ἐπελήλυθα γαῖαν
 ἀλλ' οὐ πῶ τοιοῦτον ἐγὼν ἴδον ὀφθαλμοῖσιν
 οἶον Ὀδυσσῆος ταλασίφρονος ἔσκε φίλον κῆρ. 270
 οἶον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
 ἵππῳ ἐνι ξυστῇ, ὣν' ἐνήμεθα πάντες ἄριστοι
 Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.
 ἦλθες ἔπειτα σὺν κείσῃ· κελευσέμεναι δέ σ' ἔμελλε
 δαίμων, ὃς Τρώεσσιν ἐβούλετο κῆδος ὀρέξαι· 275
 καὶ τοι Διήφοβος θεοεῖκελος ἔσπετ' ἰούσῃ.
 τρὶς δὲ περίστειξας κοῖλον λόχον ἀμφαφόωσα,
 ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,
 πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.
 αὐτὰρ ἐγὼ καὶ Τυδείδης καὶ δῖος Ὀδυσσεὺς 280
 ἦμενοι ἐν μέσσοισιν ἀκούσαμεν ὥς ἐβόησας.
 νῶϊ μὲν ἀμφοτέρω μενεήναμεν ὀρμηθέντε
 ἢ ἐξελθέμεναι, ἢ ἐνδοθεν αἰψ' ὑπακοῦσαι·
 ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένῳ περ.
 [ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν νῆες Ἀχαιῶν, 285
 Ἄντικλος δὲ σέ γ' οἶος ἀμεΐφασθαι ἐπέεσσιν
 ἦθ' ἔλεν· ἀλλ' Ὀδυσσεὺς ἐπὶ μάλιστα χερσὶ πίεζε
 νωλεμέως κρατερῆσι, σάωσε δὲ πάντας Ἀχαιοὺς,
 τόφρα δ' ἔχ' ὄφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη.]
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα· 290

‘Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
 ἄλγιον· οὐ γάρ οἱ τι τὰδ’ ἦρκεσε λυγρὸν ὄλεθρον,
 οὐδ’ εἴ οἱ κραδίῃ γε σιδηρῇ ἐνδοθεν ἦεν.
 ἀλλ’ ἄγετ’ εἰς εὐνὴν τράπεθ’ ἡμέας, ὄφρα καὶ ἦδῃ
 ὕπνῳ ὑπο γλυκερῷ ταρπόμεθα κοιμηθέντες.’

295

‘Ὡς ἔφατ’, Ἀργεΐῃ δ’ Ἑλένῃ δμῳῆσι κέλευσε
 δέμνι’ ὑπ’ αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ
 πορφύρε’ ἐμβαλέειν, στορέσαι τ’ ἐφύπερθε τάπητας,
 χλαίνας τ’ ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.
 αἱ δ’ ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,
 δέμνια δὲ στόρεσαν· ἐκ δὲ ξείνους ἄγε κῆρυξ.
 οἱ μὲν ἄρ’ ἐν προδύμῳ δόμου αὐτόθι κοιμήσαντο,
 Τηλέμαχος θ’ ἥρως καὶ Νέστορος ἀγλαὸς υἱός·
 Ἀτρεΐδης δὲ καθεῖδε μυχῷ δόμου ὑψηλοῖο,
 παρ’ δ’ Ἑλένῃ ταυύπεπλος ἐλέξατο, δῖα γυναικῶν.

300

305

Next day Telemachus tells Menelaus his troubles and
 asks for his guidance.

Ἥμος δ’ ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 ὦρνυτ’ ἄρ’ ἐξ εὐνῇφι βοῇν ἀγαθὸς Μενέλαος
 εἵματα ἐσσάμενος, περὶ δὲ ξίφος ὄξυ θέτ’ ὦμῳ,
 ποσσὶ δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 βῆ δ’ ἴμεν ἐκ θαλάμοιο θεῷ ἐναλίγκιος ἄντην,
 Τηλεμάχῳ δὲ παρίξεν ἔπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαζε·
 ‘Τίπτε δέ σε χρεῖω δεῦρ’ ἦγαγε, Τηλέμαχ’ ἥρως,
 ἐς Λακεδαιμόνα δῖαν, ἐπ’ εὐρέα νῶτα θαλάσσης;
 δῆμιον, ἢ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες.’

310

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·
 ‘Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
 ἤλυθον, εἴ τινά μοι κληηδόνα πατὴρ ἐνίσποις.
 ἐσθίεται μοι οἶκος, ὄλωλε δὲ πόνα ἔργα,
 δυσμενέων δ’ ἀνδρῶν πλείος δόμος, οἳ τέ μοι αἰεὶ

315

μῆλ' ἄδυνά σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς, 320
 μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἶ κ' ἐθέλησθα
 κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ πον ὅπωπας
 ὀφθαλμοῖσι τεοῖσιν, ἣ ἄλλου μῦθον ἄκουσας
 πλαζομένον· περὶ γάρ μιν οἰζυρὸν τέκε μήτηρ. 325
 μηδὲ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἦντησας ὅπωπῆς.
 λίσσομαι, εἴποτέ τοί τι πατὴρ ἐμὸς, ἐσθλὸς Ὀδυσσεύς,
 ἦ ἔπος ἡέ τι ἔργον ὑποστὰς ἐξετέλεσσε
 δῆμψ' ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί· 330
 τῶν νῦν μοι μνήσαι, καί μοι νημερτὲς ἐνίσπες.'

Menelaus predicts the destruction of the suitors,

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
 'ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ
 ἦθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἔόντες.
 ὥς δ' ὅπότη' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος 335
 νεβροῦς κοιμήσασα νεηγενέας γαλαθνοῦς
 κνημοὺς ἐξερέησι καὶ ἄγkea ποιήεντα
 βοσκομένη, ὃ δ' ἔπειτα ἐὴν εἰσήλυθεν εὐνὴν,
 ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφήκεν,
 ὥς Ὀδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει. 340
 αἶ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοίοις ἐὼν οἶός ποτ' ἐνκτιμένη ἐνὶ Λέσβῳ
 ἐξ ἔριδος Φιλομηλεῖδῃ ἐπάλαισεν ἀναστὰς,
 καὶ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,
 τοίοις ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· 345
 πάντες κ' ὠκύμοροί τε γενόλατο πικρόγαμοί τε.
 ταῦτα δ' αἶ μ' εἰρωτᾷς καὶ λίσσεαι, οὐκ ἂν ἐγὼ γε
 ἄλλα παρὲξ εἵποιμι παρακλιδὸν, οὐδ' ἀπατήσω·
 ἀλλὰ τὰ μὲν μοι ξείπε γέρων ἄλιος νημερτῆς,

τῶν οὐδένι τοι ἐγὼ κρίψω ἔπος οὐδ' ἐπικεύσω.

350

And tells the story of his own rescue by Eidothea.

Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι
ἔσχον, ἐπεὶ οὐ σφιν ἔρεξα τεληέσσας ἐκατόμβας.

[οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφετμέων.]

νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ

Αἰγύπτου προπάροιθε, Φάρον δέ ἐ κικλήσκουσι,

355

τόσσον ἄνευθ' ὅσσον τε πανημερίη γλαφυρὴ νηὺς

ἦνυσεν, ἥ λιγὺς οὖρος ἐπιπνείῃσιν ὀπισθεν

ἐν δὲ λιμὴν εὖορμος, ὅθεν τ' ἀπὸ νῆας ἕϊσας

ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.

ἔνθα μ' εἰκοσιν ἡματ' ἔχον θεοὶ, οὐδέ ποτ' οὔροι

360

πνέοντες φαίνονθ' Ἀλκίαιες, οἳ ῥά τε νηῶν

πομπῆς γίνονται ἐπ' εὐρέα νῶτα θαλάσσης.

καὶ νῦ κεν ἦια πάντα κατέφθιτο καὶ μένε' ἀνδρῶν,

εἰ μὴ τίς με θεῶν ὀλοφύρατο καὶ μ' ἐσάωσε,

Πρωτέος ἱφθίμου θυγάτηρ, ἄλλιοιο γέροντος,

365

Εἰδοθέῃ· τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα,

ἥ μ' οἶφ' ἔρρόντι συνήντετο νόσφιν ἐταίρων·

αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυόασκον

γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.

ἥ δ' ἐμεῦ ἄγχι στᾶσα ἔπος φάτο φώνησέν τε·

370

νήπιός εἰς, ᾧ ξείνε, λίην τόσον ἦδὲ χαλὶφρων,

ἦε ἐκὼν μεθίεις καὶ τέρπεται ἄλγεα πάσχω·

ὥς δὴ δῆθ' ἐνὶ νήσῳ ἑρύκεαι, οὐδέ τι τέκμων

εὐρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἐταίρων.

ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον

375

ἐκ μέν τοι ἐρέω, ἥ τις σύ πέρ ἐσσι θεῶν,

ὥς ἐγὼ οὐ τι ἐκὼν κατερύκομαι, ἀλλὰ νῦ μέλλω

ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εἰρὸν ἔχουσιν.

ἀλλὰ σύ πέρ μοι εἰπὲ, θεοὶ δέ τε πάντα ἴσασι,

ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου, 380
 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.
 ὥς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο διὰ θεάων·
 τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 πωλεῖται τις δεῦρο γέρων ἄλιος νημερτῆς,
 ἀθάνατος Πρωτεύς Αἰγύπτιος, ὅς τε θαλάσσης 385
 πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμῶς·
 τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἠδὲ τεκέσθαι.
 τὸν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,
 ὅς κέν τοι εἴπῃσι ὁδὸν καὶ μέτρα κελεύθου
 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα. 390
 καὶ δέ κέ τοι εἴπῃσι, διοτρεφεῖς, αἶ κ' ἐθέλῃσθα,
 ὅττι τοι ἐν μεγάροισι κακόν τ' ἀγαθόν τε τέτυκται,
 οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλήν τε.
 ὥς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
 αὐτῇ νῦν φράζω σὺν λόχον θείοιο γέροντος, 395
 μή πῶς με προῦδων ἠὲ προδαεὶς ἀλέηται·
 ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι.
 ὥς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο διὰ θεάων·
 τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 ἦμος δ' ἥελιος μέσον οὐρανὸν ἀμφιβεβήκη, 400
 τῆμος ἄρ' ἐξ ἁλὸς εἴσι γέρων ἄλιος νημερτῆς
 πνοιῇ ὑπο Ζεφύροιο, μελαίνῃ φρικτὴ καλυφθεὶς,
 ἐκ δ' ἐλθὼν κοιμάται ὑπὸ σπέσσι γλαφυροῖσιν·
 ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἁλοσύδνης
 ἀθροαὶ εὐδουσιν, πολιῆς ἁλὸς ἐξαναδῦσαι, 405
 πικρὸν ἀποπνεύουσαι ἁλὸς πολυβενθέος ὁδμήν.
 ἐνθα σ' ἐγὼν ἀγαγοῦσα ἄμ' ἡοὶ φαινομένηφιν,
 εὐνάσω ἐξείης· σὺ δ' ἐν κρίνασθαι ἐταίρους
 τρεῖς, οἳ τοι παρὰ νηυσὶν ἐυσσέλμοισιν ἄριστοι.
 πάντα δέ τοι ἐρέω ὀλοφώα τοῖο γέροντος. 410
 φώκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν·

αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἡδὲ ἴδεται,
 λέξεται ἐν μέσσησι, νομὲν ὥς πώεσι μῆλων.
 τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἴδῃσθε,
 καὶ τότε ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε, 415
 αὐθι δ' ἔχειν μεμαῶτα καὶ ἐσσύμενόν περ ἀλύξαι.
 πάντα δὲ γιγνόμενος πειρήσεται, ὅσ' ἐπὶ γαίᾳ
 ἔρπετ' ἀγίνονται καὶ ὕδωρ καὶ θεσπιδαῖς πύρ·
 ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλον τε πιέζειν.
 ἀλλ' ὅτε κεν δὴ σ' αὐτὸς ἀνείρηται ἐπέεσσι, 420
 τοῖος ἐὼν οἷον κε κατευνηθέντα ἴδῃσθε,
 καὶ τότε δὴ σχέσθαι τε βίης λῦσαι τε γέροντα,
 ἦρως, εἴρεσθαι δὲ θεῶν ὅς τις σε χαλέπτει,
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεται ἰχθυόεντα.
 ὥς εἰποῦσ' ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 425
 αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἕστασαν ἐν ψαμάθοισιν,
 ἦμα' πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,
 δόρπον θ' ὀπλίσάμεσθ', ἐπὶ τ' ἦλυνεν ἀμβροσίῃ νύξ·
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 430
 ἦμος δ' ἠριγένεια φάωη ῥοδοδάκτυλος Ἥως,
 καὶ τότε δὴ παρὰ θῖνα θαλάσσης εὐρυπόροιο
 ἦμα πολλὰ θεοὺς γονοῦμενος· αὐτὰρ ἑταίρους
 τρεῖς ἄγον, οἷσι μάλιστα πεποίθεα πᾶσαν ἐπ' ἰθύν.
 Τόφρα δ' ἄρ' ἢ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον,
 τέσσαρα φωκῶων ἐκ πόντου δέρματ' ἔνεικε· 436
 πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.
 εὐνὰς δ' ἐν ψαμάθοισι διαγλάψας ὠλήησιν
 ἦστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἦλθομεν αὐτῆς·
 ἐξείης δ' εὐνησε, βάλεν δ' ἐπὶ δέρμα ἐκάστω. 440
 εὐθα κεν αἰνότατος λόχος ἔπλετο· τείρε γὰρ αἰνῶς
 φωκῶων ἁλιοτρεφῶν ὀλωτάτος ὀδμή.
 τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθείη;

ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειαρ·
 ἀμβροσίην ὑπὸ ῥίνα ἐκάστω θῆκε φέρουσα 445
 ἥδ' ὃν μάλα πνείουσιν, ὅλεσσε δὲ κήτεος ὀδμήν.
 πᾶσαν δ' ἡοίην μένομεν τετληότι θυμῷ·
 φῶκαι δ' ἐξ ἁλὸς ἦλθον ἀολλέες. αἱ μὲν ἔπειτα
 ἐξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης·
 ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ ἁλός, εὖρε δὲ φώκας 450
 ζατρεφίας, πᾶσας δ' ἄρ' ἐπύχετο, λέκτο δ' ἀριθμόν
 ἐν δ' ἡμέας πρῶτους λέγε κήτεσιν, οὐδέ τι θυμῷ
 ὠίσθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.

Capture of Proteus.

ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας
 βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης, 455
 ἀλλ' ἢ τοι πρῶτιστα λέων γένετ' ἠρυγένης,
 αὐτὰρ ἔπειτα δράκων καὶ πόρδαλις ἥδὲ μέγας σὺς·
 γίγνετο δ' ὕγρον ὕδωρ καὶ δένδρεον ὑψιπέτηλον.
 ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.
 ἀλλ' ὅτε δὴ ῥ' ἀνίαξ' ὁ γέρων ὀλοφώϊα εἰδὼς, 460
 καὶ τότε δὴ μ' ἐπέεσσιν ἀνειρόμενος προσέειπε·
 τίς νῦ τοι, Ἀτρείος υἱέ, θεῶν συμφράσσατο βουλὰς,
 ὄφρα μ' ἔλοις ἀέκοντα λοχησάμενος; τέο σε χρή;
 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 οἴσθα, γέρον, τί με ταῦτα παρατροπέων ἀγορεύεις; 465
 ὥς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ
 εὐρέμεναι δύναμαι, μινύθει δέ μοι ἐνδοθεν ἦτορ.
 ἀλλὰ σύ πέρ μοι εἰπὲ, θεοὶ δέ τε πάντα ἴσασιν,
 ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα. 470
 ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 ἀλλὰ μάλ' ὦφελles Διὶ τ' ἄλλοισιν τε θεοῖσιν
 ῥέξας ἱερὰ κάλ' ἀναβαινέμεν, ὄφρα τάχιστα

σὴν ἐς πατρίδ' ἴκοιο πλέων ἐπὶ οἴνοπα πόντον.
 οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἰκέσθαι 475
 οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν,
 πρὶν γ' ὅτ' ἂν Αἰγύπτιοιο, διυπετέος ποταμοῖο,
 αὖτις ὕδωρ ἔλθῃς ῥέξης θ' ἱερὰς ἐκατόμβας
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι·
 καὶ τότε τοι δώσουσιν ὄδον θεοί, ἣν σὺ μενουῖας. 480
 ὥς ἔφατ', αὐτὰρ ἔμοί γε κατεκλάσθη φίλον ἦτορ,
 οὐνεκά μ' αὖτις ἄνωγεν ἐπ' ἡεροειδέα πόντον
 Αἰγυπτόνδ' ἰέναι, δολιχὴν ὄδον ἀργαλήν τε.
 ἀλλὰ καὶ ὥς μιν ἔπεσσιν ἀμειβόμενος προσέειπεν·
 ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὥς σὺ κελεύεις. 485
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰλεξον,
 ἣ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοί,
 οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,
 ἦέ τις ὦλετ' ὀλέθρῳ ἀδευκέϊ ἧς ἐπὶ νηὸς,
 ἦε φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσεν. 490
 ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·

Proteus reveals the fate of the Greek heroes.

Ἀτρεΐδῃ, τί με ταῦτα διεΐρεαι; οὐδὲ τί σε χρὴ
 ἰδμεναι, οὐδὲ δαῖναι ἐμὸν νόον· οὐδέ σέ φημι
 δὴν ἄκλαυτον ἔσεσθαι, ἐπεὶ κ' εὖ πάντα πύθηαι.
 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο· 495
 ἀρχοὶ δ' αὖ δύο μοῦνοι Ἀχαιῶν χαλκοχιτώνων
 ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρήσθα.
 εἰς δ' ἔτι πού τις ζῶς κατερύκεται εὐρέϊ πόντῳ.
 Αἴας μὲν μετὰ νηυσὶ δάμη δολιχηρέτμοισι.
 Γυρῆσιν μιν πρῶτα Ποσειδάων ἐπέλασσε 500
 πέτρῃσιν μεγάλῃσι, καὶ ἔξεσάωσε θαλάσσης·
 καὶ νῦ κεν ἔκφυγε κῆρα, καὶ ἐχθύμενός περ Ἀθήνη,
 εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἀάσθη·

φῆ ῥ' ἄεκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης.
 τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδήσαντος· 505
 αὐτίκ' ἔπειτα τρῖαιναν ἔλδων χερσὶ στιβαρῇσιν
 ἤλασε Γυραῖην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·
 καὶ τὸ μὲν αὐτόθι μείνει, τὸ δὲ τρύφος ἔμπεσε πόντῳ,
 τῷ ῥ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη·
 τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα. 510
 [ὥς ὁ μὲν ἔνθ' ἀπόλωλεν, ἐπεὶ πῖεν ἄλμυρόν ὕδωρ.]
 σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἡδ' ὑπάλυξεν
 ἐν νηυσὶ γλαφυρῇσι· σάωσε δὲ πότνια Ἥρη.
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειῶν ὄρος αἰπὺ
 ἵζεσθαι, τότε δὴ μιν ἀναρπάξασα θύελλα 515
 πόντον ἐπ' ἰχθυόεντα φέρεν μεγάλα στενάχοντα,
 ἀγροῦ ἐπ' ἐσχατιῇν, ὅθι δώματα ναῖε Θυέστης
 τὸ πρῖν, ἀτὰρ τότε ἔναιε Θυεστιᾶδης Αἴγισθος.
 ἀλλ' ὅτε δὴ καὶ κείμεν ἐφαίνετο νόστος ἀπήμων,
 ἄψ δὲ θεοὶ οὖρον στρέψαν, καὶ οἵκαδ' ἵκοντο, 520
 ἧ τοι ὁ μὲν χαίρων ἐπεβίησέτο πατρίδος αἴης,
 καὶ κύνει ἀπτόμενος ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ
 δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἶδε γαῖαν.
 τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπὸς, ὃν ῥα καθείσεν
 Αἴγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν 525
 χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὃ γ' εἰς ἐνιαυτὸν,
 μή ἔ λάθοι παριῶν, μνήσαιο δὲ θούριδος ἀλκῆς.
 βῆ δ' ἵμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν.
 αὐτίκα δ' Αἴγισθος δολίην ἐφράσσατο τέχνην·
 κρινάμενος κατὰ δῆμον ἐείκοσι φῶτας ἀρίστους 530
 εἶσε λόχον, ἐτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.
 αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα, ποιμένα λαῶν,
 ἵπποισιν καὶ ὄχρῳ, ἀεικέα μερμηρίζων.
 τὸν δ' οὐκ εἰδὼτ' ὄλεθρον ἀνῆγαγε, καὶ κατέπεφνε
 δειπνίσσας, ὥς τις τε κατέκτανε βοῦν ἐπὶ φάτῃ. 535

οὐδέ τις Ἀτρεΐδew ἐτάρων λῖπεθ' οἳ οἱ ἔποντο,
 οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.
 ὡς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
 κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆρ
 ἦθελ' ἔτι ζῶειν καὶ ὄρῶν φάος ἡελίοιο. 540
 αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθηρ,
 δὴ τότε με προσέειπε γέρων ἄλιος νημερτής·
 μηκέτι, Ἀτρείος υἱέ, πολλὸν χρόνον ἀσκελὲς οὔτω
 κλαῖ', ἐπεὶ οὐκ ἄνυσίν τινα δῆομεν' ἀλλὰ τάχιστα
 πείρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἴκηαι. 545
 ἦ γάρ μιν ζῶόν γε κιχήσεται, ἦ κεν Ὀρέστης
 κτείνεν ὑποφθάμενος· σὺ δέ κεν τάφου ἀντιβολήσαιο.
 ὡς ἔφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγῆνωρ
 αὐτίς ἐνὶ στήθεσσι καὶ ἀχυνμένῳ περ ἰάνθη·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων. 550
 τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε,
 ὅς τις ἔτι ζῶὸς κατερύκεται εὐρέι πόντῳ
 [ἦε θανών· ἐθέλω δὲ καὶ ἀχυνμένός περ ἀκοῦσαι].
 ὡς ἔφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 υἱὸς Λαέρτew, Ἰθάκῃ ἐνὶ οἰκίᾳ ναίων· 555
 τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,
 Νύμφης ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνάγκη
 ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι·
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἐταῖροι,
 οἳ κέν μιν πέμπουσιν ἐπ' εὐρέα νῶτα θαλάσσης. 560
 σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφεὲς ᾧ Μενέλαε,
 Ἄργει ἐν ἵπποβότῳ θανέειν καὶ πότμον ἐπισπείν,
 ἀλλὰ σ' ἐς Ἥλύσιον πεδῖον καὶ πείρατα γαίης
 ἀθάνατοι πέμπουσιν, ὅθι ξανθὸς Ῥαδάμανθυς,
 τῇ περ ῥήϊστη βιοτῇ πέλει ἀνθρώποισιν· 565
 οὐ νιφετὸς, οὔτ' ἄρ χειμῶν πολλὸς οὔτε ποτ' ὄμβρος,
 ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνέοντος ἀήτας

Ὁκεανὸς ἀνίστησιν ἀναψύχειν ἀνθρώπους,
οὔνεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἔσσι.
ὥς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.

570

The story of the return of Menelaus.

αὐτὰρ ἐγὼν ἐπὶ νῆας ἄμ' ἀντιθέοις ἐτάροισιν
ῆια, πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν,
δῶρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίνη νύξ·
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῶνι θαλάσσης.

575

ῆμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἕλα διαν,
ἐν δ' ἰστοὺς τιθέμεσθα καὶ ἰστία νηυσὶν ἐίσῃς·
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον·
ἔξῃς δ' ἐξόμενοι πολλὴν ἕλα τύπτον ἐρετμοῖς.

580

ἄψ δ' εἰς Αἰγύπτουιο, διυπετέος ποταμοῖο,
στήσα νέας, καὶ ἔρεξα τεληέσσας ἑκατόμβας,
αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἐόντων,
χευ' Ἀγαμέμνονι τύμβον, ἔν' ἄσβεστον κλέος εἶη.
ταῦτα τελευτήσας νεόμην, δίδωσαν δέ μοι οὔρου
ἄθανατοι, τοί μ' ὄκα φίλην ἐς πατρίδ' ἔπεμψαν.

585

ἄλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,
ὄφρα κεν ἑνδεκάτῃ τε δυωδεκάτῃ τε γένηται·
καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα
τρεῖς ἵππους καὶ δῖφρον ἑύξοον· αὐτὰρ ἔπειτα
δώσω καλὸν ἄλεισον, ἵνα σπένδῃσθα θεοῖσιν
ἀθανάτοις, ἐμέθεν μεμνημένος ἥματα πάντα.

590

Telemachus is unwilling to stay any longer.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤρδα·
ἄτρεϊδῃ, μὴ δὴ με πολλὸν χρόνον ἐνθάδ' ἔρκε.
καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχοίμην

595

ἤμενος, οὐδέ κέ μ' οἴκου ἔλοι πόθος οὐδὲ τοκῆων
 αἰνῶς γὰρ μύθοισιν ἔπεσσι τε σοῖσιν ἀκούων
 τέρπομαι. ἀλλ' ἤδη μοι ἀνιάζουσιν ἑταῖροι
 ἐν Πύλῳ ἠγαθέῃ· σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.
 δῶρον δ' ὅττι κέ μοι δοίης, κειμήλιον ἔστω· 600
 ἵππους δ' εἰς Ἴθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ
 ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίῳ ἀνάσσεις
 εὐρέος, ᾧ ἔνι μὲν λωτὸς πολλὸς, ἐν δὲ κύπειρον
 πυροὶ τε ζεῖαί τ' ἦδ' εὐρυφυῆς κρῖ λευκόν.
 ἐν δ' Ἴθάκῃ οὐτ' ἄρ δρόμοι εὐρέες οὔτε τι λειμῶν· 605
 αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.
 οὐ γάρ τις νήσων ἱππήλατος οὐδ' εὐλείμων,
 αἷ θ' ἂν κέ κέκλιται· Ἴθάκῃ δέ τε καὶ περὶ πασέων.'

ᾧ φάτο, μεῖδῃσεν δὲ βοῇν ἀγαθὸς Μενέλαος,
 χειρὶ τέ μιν κατέρεξευ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν. 610

Ἄϊματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις·
 τοιγὰρ ἐγὼ τοι ταῦτα μεταστήσω· δύναμαι γάρ.
 δώρων δ', ὅσσ' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται
 δώσω ὃ κάλλιστον καὶ τιμηέστατόν ἐστι.
 δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ 615
 ἔστιν ἅπας, χρυσῷ δ' ἐπὶ χεῖλεα κεκράανται·
 ἔργον δ' Ἑφαιστόιο· πόρεν δέ ἐ Φαίδιμος ἥρως,
 Σιδονίων βασιλεὺς, ὅθ' ἐὸς δῶμος ἀμφεκάλυψε
 κείσῃ με νοστήσαντα· τείν δ' ἐθέλω τόδ' ὀπάσσαι.'

ᾧ φάτο, οἷ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 620
 [δαιτυμόνες δ' ἐς δώματ' ἴσαν θεῖον βασιλῆος.
 οἱ δ' ἦγον μὲν μῆλα, φέρον δ' εὐήνορα οἶνον·
 σῖτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον.
 ὧς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο],

The scene changes to the palace of Odysseus.

μνηστήρες δὲ πάροιθεν Ὀδυσσεύς μεγάροιο

625

δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες,
 ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.
 Ἀντίνοος δὲ καθήστο καὶ Εὐρύμαχος θεοειδής,
 ἀρχοὶ μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἀριστοί.
 τοῖς δ' υἱὸς Φρονόιοι Νοήμων ἐγγύθεν ἔλθων
 Ἀντίνοον μύθοισιν ἀνειρόμενος προσέειπεν·

630

The departure of Telemachus is announced to the suitors.

ὦ Ἀντίνο', ἡ ρά τι ἴδμεν ἐνὶ φρεσὶν, ἥε καὶ οὐκί,
 ὅππότε Τηλέμαχος νεῖτ' ἐκ Πύλου ἡμαθόεντος;
 νῆά μοι οἴχει' ἄγων· ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς
 Ἥλιδ' ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι
 δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοὶ
 ἀδμήτες· τῶν κέν τιν' ἐλασσάμενος δαμασαίμην·

635

ὦς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο
 ἐς Πύλον οἴχεσθαι Νηληϊον, ἀλλὰ πον αὐτοῦ
 ἀργῶν ἢ μήλοισι παρέμμεναι, ἥε συμβῶτη.

640

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
 ἵημερτές μοι ἐνισπε, πότε' ὄχητο καὶ τίνες αὐτῷ
 κοῦροι ἔποντ'; Ἰθάκης ἐξαίρετοι, ἡ ἑοὶ αὐτοῦ
 θηῆτές τε δμῳές τε; δύναϊτό κε καὶ τὸ τελέσσαι.
 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,
 ἢ σε βίῃ ἀέκοντος ἀπηύρα νῆα μέλαιναν,
 ἥε ἐκὼν οἱ δῶκας, ἐπεὶ προσπτύξατο μύθῳ·

645

Τὸν δ' υἱὸς Φρονόιοι Νοήμων ἀντίον ἤνδα·
 αὐτὸς ἐκὼν οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,
 ὅππότε' ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ
 αἰτίζῃ; χαλεπὸν κεν ἀνῆρασθαι δόσιν εἴη.
 κοῦροι δ' οἱ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,
 οἳ οἱ ἔποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντ' ἐνόησα
 Μέντορα, ἥε θεὸν, τῷ δ' αὐτῷ πάντα ἐφίκει.
 ἀλλὰ τὸ θαυμάζω· ἴδον ἐνθάδε Μέντορα δῖον

650

655

χθιζὼν ὑπηοῖον. τότε δ' ἔμβη νηὶ Πύλονδε.'

ἌΩς ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρὸς,
τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγήνωρ.
μνηστῆρας δ' ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.
τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱὸς
[ἀχρύνεμος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναναι
πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἐίκτην']

660

Antinous plots his destruction.

ἜΩ πόποι, ἧ μέγα ἔργον ὑπερφιάλως ἐτελέσθη
Τηλεμάχῳ, ὁδὸς ἦδε· φάμεν δέ οἱ οὐ τελέεσθαι.
ἐκ τοσῶνδ' ἀέκητι νέος παῖς οἴχεται αὐτῶς,
νῆα ἐρυσσάμενος, κρίνας τ' ἀνὰ δῆμον ἀρίστους.
ἄρξει καὶ προτέρῳ κακὸν ἔμμεναι· ἀλλὰ οἱ αὐτῷ
Ζεὺς ὀλέσειε βίην, πρὶν ἡμῖν πῆμα φυτεῦσαι.
ἀλλ' ἄγ' ἐμοὶ δότε νῆα θοὴν καὶ εἴκοσ' ἐταίρους,
ὄφρα μιν αὐτὸν ἰόντα λοχήσομαι ἠδὲ φυλάξω
ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
ὥς ἂν ἐπισμυγερῶς ναυτίλλεται εἵνεκα πατρός.'

665

670

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον·
αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.

Medon informs Penelope,

Οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος
μῦθων, οὗς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμενον·
κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπέυθετο βουλάς
αὐλῆς ἐκτὸς ἐών· οἱ δ' ἐνδοθι μῆτιν ὕφαινον.
βῆ δ' ἔμειν ἀγγελέων διὰ δώματα Πηνελοπείῃ·
τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια·

680

Ἐκῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγανοί;
ἢ εἰπέμεναι δμῳῇσιν Ὀδυσσῆος θέλοιο
ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;
μὴ μνηστεύσαντες μῆδ' ἄλλοθ' ὀμιλήσαντες

ὑστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν. 685
οἱ θάμ' ἀγειρόμενοι βίοντον κατακείρετε πολλόν,
κτῆσιν Τηλεμάχοιο daίφρονος· οὐδέ τι πατρῶν
ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἔοντες,
οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,
οὔτε τιwά ῥέξας ἐξαίσιον οὔτε τι εἰπὼν 690
ἐν δήμῳ· ἥ τ' ἐστὶ δίκη θείων βασιλῆων·
ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίη.
κείνος δ' οὐ ποτε πάμπαν ἀπάσθαλον ἄνδρα ἑώργει.
ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ αἰκέα ἔργα
φαίνεται, οὐδὲ τίς ἐστι χάρις μετόπισθ' εὐεργέων.' 695
Τὴν δ' αὖτε προσέειπε Μῆδων, πεπνυμένα εἰδώς,
' αἱ γὰρ δὴ, βασιλεία, τόδε πλείστον κακὸν εἴη.
ἀλλὰ πολὺ μείζον τε καὶ ἀργαλεώτερον ἄλλο
μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων·
Τηλέμαχον μεμάσσι κατακτάμεν ὀξεί χαλκῷ 700
οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκοὴν
ἐς Πύλον ἡγαθήν ἢ δ' ἐς Λακεδαίμονα δῖαν.'

who is brokenhearted at the news.

ἌΩς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,
δὴν δέ μιν ἀμφασίη ἐπέων λάβε· τῷ δέ οἱ ὅσσε
δακρυόφι πλησθευ, θαλερὴ δέ οἱ ἔσχετο φωνή. 705
ὁψὲ δὲ δὴ μιν ἔπεσιν ἀμειβομένη προσέειπε·

Ἐκὴρξ, τίπτε δέ μοι παῖς οἷχεται; οὐδέ τί μιν χρεὼ
νηῶν ὠκυπόρων ἐπιβαινέμεν, αἶθ' ἄλως ἵπποι
ἀνδράσι γίγνονται, περόωσι δὲ πούλῶν ἐφ' ὑγρήμ.
ἦ ἴνα μὴδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηται; 710

Τὴν δ' ἡμείβετ' ἔπειτα Μῆδων πεπνυμένα εἰδώς,
' οὐκ οἶδ' ἦ τίς μιν θεὸς ὥρορεν ἦε καὶ αὐτοῦ
θυμὸς ἐφωρμήθη ἵμεν ἐς Πύλον, ὅφρα πύθηται
πατρὸς ἐοῦ ἢ νόστον, ἦ ὃν τινα πότμον ἐπέσπεν.'

ἌΩς ἄρα φωνήσας ἀπέβη κατὰ δῶμ' Ὀδυσῆος. 715

τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἔτ' ἔτλη
 δίφρῳ ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων,
 ἀλλ' ἄρ' ἐπ' οὐδοῦ ἴξε πολυκμήτου θαλάμοιο
 οἴκτρ' ὀλοφυρομένη· περὶ δὲ δμῳαὶ μινύριζον
 πᾶσαι, ὄσαι κατὰ δώματ' ἔσαν νέαι ἠδὲ παλαιαί. 720
 τῆς δ' ἄδωνδον γοόωσα μετηύδα Πηνελόπεια·

‘Κλῦτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἄλγε' ἔδωκεν
 ἐκ πασέων, ὄσαι μοι ὁμοῦ τράφεν ἠδ' ἐγένοντο,
 ἦ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
 παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 725
 [ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.]
 νῦν αὖ παῖδ' ἀγαπητὸν ἀνιηρέψαντο θύελλαι
 ἀκλέα ἐκ μεγάρων, οὐδ' ὄρμηθέντος ἄκουσα.
 σχέτλιαί, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστη
 ἐκ λεχέων μ' ἀνεγείραι, ἐπιστάμεναι σάφα θυμῷ, 730
 ὅππότε κεύρος ἔβη κοίλῃν ἐπὶ νῆα μέλαιναν.
 εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα,
 τῷ κε μάλ' ἢ κεν ἔμεινε, καὶ ἐσσύμενός περ ὁδοῖο,
 ἦ κέ με τεθνηῖαν ἐνὶ μεγάροιςιν ἔλειπεν.
 ἀλλὰ τις ὀτρυνῶς Δολίον καλέσειε γέροντα, 735
 δμῶ' ἐμὸν ὣν μοι ἔδωκε πατὴρ ἔτι δεῦρο κιούσῃ,
 καὶ μοι κῆπον ἔχει πολυδένδρεον, ὄφρα τάχιστα
 Λαέρτη τάδε πάντα παρεζόμενος καταλέξῃ,
 εἰ δὴ πού τινα κεύρος ἐνὶ φρεσὶ μῆτιν ὑφήνας
 ἐξελθὼν λαοῖσιν ὁδύρεται, οἱ μεμάασιν 740
 ὃν καὶ Ὀδυσσῆος φθῖσαι γόνον ἀντιθέοιο.’

At Eurycleia's advice, she prays for help to Athena.

Τὴν δ' αὖτε προσέειπε φίλῃ τροφός Εὐρύκλεια·
 ‘νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλεί χαλκῷ,
 ἦ ἕα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω·
 ἦδε' ἐγὼ τάδε πάντα, πόρον δέ οἱ ὄσσω' ἐκέλευε, 745

σῖτον καὶ μέθυ ἡδύ· ἐμεῦ δ' ἔλετο μέγαν ὄρκον
 μὴ πρὶν σοὶ ἑρέειν, πρὶν δωδεκάτην γε γενέσθαι
 ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,
 ὥς ἂν μὴ κλαίονσα κατὰ χροῖα καλὸν ἰάπτῃς.
 ἀλλ' ὑδρηναμένη, καθαρὰ χροὶ εἴμαθ' ἔλοῦσα, 750
 εἰς ὑπερῷ' ἀναβῆσα σὺν ἀμφιπόλοισι γυναιξὶν
 εὖχε· Ἀθηναίη κούρη Διὸς αἰγιόχοιο·
 ἦ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι.
 μῆδὲ γέροντα κάκου κεκακωμένον· οὐ γὰρ οἶω
 πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιῶδαο 755
 ἐχθέσθ', ἀλλ' ἔτι πού τις ἐπέσσεται ὅς κεν ἔχρησι
 δώματά θ' ὑψερεφέα καὶ ἀπόπροθι πίνοντας ἀγρούς·

ἄΩς φάτο, τῆς δ' εὖνησε γόον, σχέθε δ' ὅσσε γόοιο.
 ἦ δ' ὑδρηναμένη, καθαρὰ χροὶ εἴμαθ' ἔλοῦσα,
 εἰς ὑπερῷ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξὶν, 760
 ἐν δ' ἔθετ' οὐλοχύτας κανέφ, ἡρᾶτο δ' Ἀθήνη·
 'Κλυθί μευ, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς
 ἦ βοὸς ἢ ὄϊος κατὰ πῖονα μηρί' ἔκηε,
 τῶν νῦν μοι μνήσαι, καί μοι φίλον νῖα σάωσον, 765
 μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας·'
 ἄΩς εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρῆς.
 μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρά σκυῖοντα·
 ὦδε δέ τις εἵπесκε νέων ὑπερηνορέοντων·

'Ἢ μάλα δὴ γάμον ἄμμι πολυμνήστη βασιλεια 770
 ἀρτύνει, οὐδέ τι οἶδεν ὃ οἱ φόνος νῦν τέτυκται·'

ἄΩς ἄρα τις εἵπесκε, τὰ δ' οὐκ ἴσαν ὥς ἐτέτυκτο.
 τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπε·

'Δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε
 πάντας ὁμῶς, μὴ πού τις ἐπαγγέλῃσι καὶ εἴσω. 775
 ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν
 μῦθον, ὃ δὴ καὶ πᾶσι ἐνὶ φρεσὶν ἤραρεν ἡμῖν·'

The ambush laid to await Telemachus.

ἄΩς εἰπὼν ἐκρίνατ' ἐείκοσι φῶτας ἀρίστους,
 βὰν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.
 νῆα μὲν οὖν πάμπρωτον ἁλὸς βένθοσδε ἔρυσσαν, 780
 ἐν δ' ἰστόν τε τίθεντο καὶ ἰστία νηὶ μελαίνῃ,
 ἡρτύναντο δ' ἔρετμὰ τροποῖς ἐν δερματίνουσι
 [πάντα κατὰ μοῖραν· ἀνὰ θ' ἰστία λευκὰ πέτασσαν·]
 τεύχεα δέ σφ' ἤνειακ' ὑπέρθυμοι θεράποντες.
 ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὤρμισαν, ἐκ δ' ἔβαν αὐτοί· 785
 ἐνθα δὲ δόρπον ἔλοντο, μένον δ' ἐπὶ ἔσπερον ἔλθειν.

Ἥ δ' ὑπερώϊω αὐθι περίφρων Πηνελόπεια
 κέϊτ' ἄρ' ἄσιτος, ἄπαστος ἐδητύος ἡδὲ ποτήτος,
 ὀρμαίνουσ' ἢ οἱ θάνατον φύγοι νίδς ἀμύμων,
 ἢ ὃ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείῃ. 790
 ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὀμίλῳ
 δείσας, ὅππότε μιν δόλιον περὶ κύκλον ἄγωσι,
 τόσσα μιν ὀρμαίνουσιν ἐπήλυθε νήδυμος ὕπνος·
 εἶδε δ' ἀνακλινθεῖσα, λύθην δέ οἱ ἄψα πάντα.

Athena cheers Penelope by sending a dream.

Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη· 795
 εἰδῶλον ποιήσε, δέμας δ' ἦικτο γυναικί,
 Ἰφθίμῃ, κούρῃ μεγαλήτορος Ἰκαρίοιο,
 τὴν Εὐμηλος ὅπνιε, Φερῆς ἐνὶ οἰκίᾳ ναίων.
 πέμπε δέ μιν πρὸς δώματ' Ὀδυσσῆος θελοιο,
 εἰως Πηνελόπειαν ὀδυρομένην, γοόωσαν, 800
 παύσειε κλαυθμοῖο γόοιό τε δακρυνέοντος.
 ἐς θάλαμον δ' εἰσῆλθε παρὰ κληίδος ἱμάντα,
 στή δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν·
 Ἐϋδεις, Πηνελόπεια, φίλον τετυημένην ἦτορ;
 οὐ μέν σ' οὐδὲ ἑῷσι θεοὶ βεῖα ζῶοντες 805

κλαίειν οὐδ' ἀκάχησθαι, ἐπεὶ ῥ' ἔτι νόστιμός ἐστι
 σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτῆμενός ἐστι.'

Τὴν δ' ἡμείβετ' ἔπειτα περίφρων Πηνελόπεια,
 ἥδ' ὃν μάλα κνώσσοις ἐν ὀνειρέϊσι πύλῃσιν·

Ἔλπτε, κασιγνήτη, δεῦρ' ἤλυθες; οὐ τι πάρος γε 810
 πωλέαι, ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις·
 καὶ με κέλεαι παύσασθαι οἰζύος ἥδ' ὀδυνάων
 πολλέων, αἳ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν,
 ἢ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,

παντοίῃσι ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 815
 [ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.]

νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηὸς,

νήπιος, οὔτε πόνων εὖ εἰδὼς οὔτ' ἀγοράων.

τοῦ δὴ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἢ περ ἐκείνου.

τοῦ δ' ἀμφιτρομέω καὶ δεῖδια μή τι πάθῃσιν, 820

ἦ ὅ γε τῶν ἐνὶ δήμῳ, ἅν' οἴχεται, ἦ ἐνὶ πόντῳ·

δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανώονται,

ἰέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἰκέσθαι.'

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδῶλον Ἀμαυρόν·

Ἐάρσει, μηδὲ τι πάγχυ μετὰ φρεσὶ δεῖδιθι λήν· 825

τοίῃ γάρ οἱ πομπὸς ἅμ' ἔρχεται, ἣν τε καὶ ἄλλοι

ἄνθρωποι ἠρήσαντο παρεστάμεναι, δύνатаι γὰρ,

Παλλὰς Ἀθηναίῃ· σὲ δ' ὀδυρομένην ἔλκαίρει·

ἢ νῦν με προέηκε τεῖν τάδε μυθήσασθαι.'

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 830

Ἐἰ μὲν δὴ θεός ἐσσι, θεοῖδ' ἔκλυες αὐδῆς,

εἰ δ' ἄγε μοι καὶ κείνῳ οἰζυρὸν κατὰλεξον,

ἢ που ἔτι ζῶει καὶ ὄρῳ φάος ἡέλιος,

ἢ ἤδη τέθνηκε καὶ εἰν Ἀΐδαο δόμοισι.'

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδῶλον Ἀμαυρόν· 835

οὐ μὲν τοι κείνῳ γε διηνεκέως ἀγορεύσω,

ζῶει ὅ γ', ἢ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.'

ἄΩς εἰπὸν σταθμοῖο παρὰ κληῖδα λιάσθη
 ἐς πνοιᾶς ἀνέμων· ἥ δ' ἐξ ὕπνου ἀνόρουσε
 κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη,
 ὥς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῶ.

840

The ship is stationed to intercept Telemachus.

Μνηστήρες δ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα,
 Τηλεμάχῳ φόβον αἰπὺν ἐνὶ φρεσὶν ὀρμαίνοντες.
 ἔστι δέ τις νῆσος μέσση ἄλλ' πετρήεσσα,
 μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
 Ἄσπερις, σὺν μεγάλῃ· λιμένες δ' ἐνὶ ναύλοχοι αὐτῇ
 ἀμφίδυμοι· τῇ τὸν γε μένου λοχόωντες Ἀχαιοί.

845

ΟΔΥΣΣΕΙΑΣ Ε.

Ὀδυσσέως σχεδία.

Athena in Olympus complains of the hard fate of
Odysseus.

Ἦώς δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῖο
ῶρνυθ', ἔν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν·
οἱ δὲ θεοὶ θῶκόνδε καθίζανον, ἐν δ' ἄρα τοῖσι
Ζεὺς ὑψιβρεμέτης, οὗ τε κράτος ἐστὶ μέγιστον.
τοῖσι δ' Ἀθηναίη λέγε κήδεα πόλλ' Ὀδυσῆος 5
μνησαμένη· μέλε γάρ οἱ ἔων ἐν δώμασι νύμφης·
 'Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω
σκηπτοῦχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδώς·
ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέζοι, 10
ὥς οὗ τις μέμνηται Ὀδυσσῆος θείοιο
λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὥς ἥπιος ἦεν.
ἀλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἄλγεα πάσχων,
νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκη
ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι· 15
οὐ γάρ οἱ πάρα νῆες ἐπήρητμοι καὶ ἑταῖροι,
οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
νῦν αὖ παῖδ' ἀγαπητὸν ἀποκτεῖναι μεμάασιν
οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκοὴν
εἰς Πύλον ἡγαθὴν ἦδ' εἰς Λακεδαίμονα δῖαν.' 20

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 'τέκνον ἔμδν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων'
 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῇ,
 ὥς ἦ τοι κείνους Ὀδυσσεὺς ἀποτίσεται ἑλθών·
 Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γὰρ, 25
 ὥς κε μάλ' ἀσκηθῆς ἤν πατρίδα γαῖαν ἱκηται,
 μνηστῆρες δ' ἐν νηὶ παλιμπετὲς ἀπονέωνται.'

Zeus despatches Hermes to Calypso's isle.

Ἦ ρα, καὶ Ἑρμείαν, υἱὸν φίλον, ἀντίον ἦῦδα·
 'Ἑρμεία· σὺ γὰρ αὖτε τά τ' ἄλλα περ ἄγγελός ἐσσι· 30
 νύμφη ἐνπλοκάμῳ εἰπεῖν νημερτέα βουλήν,
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νήται
 οὔτε θεῶν πομπῇ οὔτε θνητῶν ἀνθρώπων
 ἀλλ' ὃ γ' ἐπὶ σχεδὴς πολυδέσμον πῆματα πάσχων
 ἤματί κ' εἰκοστῷ Σχερίην ἐρίβωλον ἴκοιτο,
 Φαιήκων ἐς γαῖαν, οἱ ἀγχίθεοι γεγάσιν, 35
 οἳ κέν μιν περὶ κῆρι θεὸν ὥς τιμήσουσι,
 πέμψουσιν δ' ἐν νηὶ φίλην ἐς πατρίδα γαῖαν,
 χαλκόν τε χρυσόν τε ἄλιν ἐσθῆτά τε δόντες,
 πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεὺς,
 εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληίδος αἶσαν. 40
 ὥς γὰρ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἱέεσθαι
 οἶκον ἐς ὑψόροφον καὶ ἔην ἐς πατρίδα γαῖαν.'

ᾧς ἔφατ', οὐδ' ἀπίθησε διάκτορος ἀργειφόντης.
 αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πῆδιλα,
 ἀμβρόσια, χρύσεια, τά μιν φέρον ἡμὲν ἐφ' ὕγρην 45
 ἠδ' ἐπ' ἀπείρου γαῖαν ἅμα πνοιῆς ἀνέμοιο.
 εἵλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει
 ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει.
 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργειφόντης.
 Πιερίην δ' ἐπιβὰς ἐξ αἰθέρος ἔμπεσε πόντῳ· 50

σέυατ' ἔπειτ' ἐπὶ κύμα λάρψ ὄρνιθι ἑοικῶς,
 ὅς τε κατὰ δεινούς κόλπους ἄλός ἀτρυγέτιο
 ἰχθὺς ἀγρώσσων πυκινὰ πτερὰ δεύεται ἄλμῃ·
 τῷ ἕκελος πολέεσσιν ὀχρήσατο κύμασιν Ἑρμῆς.
 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἑοῦσαν, 55
 ἔνθ' ἐκ πόντου βὰς ἰοειδέος ἡπειρόνδε
 ἦεν, ὄφρα μέγα σπέος ἕκετο, τῷ ἐνὶ νύμφῃ
 ναῖεν ἐνπλόκαμος· τὴν δ' ἔνδοθι τέτμεν ἑοῦσαν.
 πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο, τηλόθι δ' ὀδμῇ
 κέδρου τ' εὐκεάτιο θύου τ' ἀνὰ νῆσον ὀδῶδει 60
 δαιομένων· ἡ δ' ἔνδον αἰοιδιάουσ' ὅππῃ καλῇ,
 ἰστὸν ἐποικομένη χρυσεῖη κερκιδ' ὕφαινευ.
 ὕλη δὲ σπέος ἀμφὶ πεφύκει τηλεθόωσα,
 κλήθρη τ' αἰγαιρός τε καὶ εὐώδης κυπάρισσος.
 ἔνθα δέ τ' ὄρνιθες τανυσίπτεροι εὐνάζοντο, 65
 σκῶπές τ' ἱρηκές τε τανύγλωσσοί τε κορώναι
 εἰνάλλαι, τῆσιν τε θαλάσσια ἔργα μέμηλεν.
 ἡ δ' αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῖο
 ἡμερὶς ἡβώωσα, τεθίγλει δὲ σταφυλῆσι·
 κρῆναι δ' ἐξείης πίσυρες ῥέον ὕδατι λευκῷ, 70
 πλησίαι ἀλλήλων τετραμμέναι ἄλλυδις ἄλλη.
 ἀμφὶ δὲ λειμῶνες μαλακοὶ ἴου ἡδὲ σελίνου
 θήλεον· ἔνθα κ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν
 θηήσαίτο ἰδὼν καὶ τερφθεὶν φρεσὶν ἦσι.
 ἔνθα στὰς θηεῖτο διάκτορος ἀργειφόντης. 75
 αὐτὰρ ἐπειδὴ πάντα ἐφ' ἠθήσατο θυμῷ,
 αὐτὶκ' ἄρ' εἰς εὐρὸν σπέος ἦλυθεν· οὐδέ μιν ἄντην
 ἡγνοίησεν ἰδοῦσα Καλυψὼ, διὰ θεάων,
 οὐ γάρ τ' ἀγνώτες θεοὶ ἀλλήλοισι πέλονται
 ἀθάνατοι, οὐδ' εἴ τις ἀπόπροθι δώματα ναίει. 80
 οὐδ' ἄρ' Ὀδυσσεῖα μεγαλήτορα ἔνδον ἔτετμεν,
 ἀλλ' ὃ γ' ἐπ' ἀκτῆς κλαῖε καθήμενος, ἔνθα πάρος περ,

δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων
[πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων].

Ἑρμείαν δ' ἑρέεινε Καλυψῶ, διὰ θεάων,
ἐν θρόνῳ ἰδρύσασα φαεινῷ, σιγαλόεντι·

85

‘Τίπτε μοι, Ἑρμεία χρυσόρραπι, εἰλήλουθας
αἰδοῖός τε φίλος τε; πάρος γε μὲν οὐ τι θαμίξεις.
αὔδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.
[ἀλλ' ἔπειο προτέρω, ἵνα τοι παρ ξείνια θείω.]’

90

ᾧς ἄρα φωνήσασα θεὰ παρέθηκε τράπεζαν
ἀμβροσίης πλήσασα, κέρασσε δὲ νέκταρ ἐρυθρόν.
αὐτὰρ ὁ πῖνε καὶ ἦσθε διάκτορος ἀργειφόντης.
αὐτὰρ ἔπει δειπνῆσε καὶ ἦραρε θυμὸν ἐδωδῇ,
καὶ τότε δῆ μιν ἔπεσσιν ἀμειβόμενος προσέειπεν·

95

He bids her to release Odysseus.

‘Εἰρωτᾷς μ' ἐλθόντα θεὰ θεόν· αὐτὰρ ἐγὼ τοι
νημερτέως τὸν μῦθον ἐνισπήσω· κέλεαι γάρ.
Ζεὺς ἐμέ γ' ἠνώγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·
τίς δ' ἂν ἐκὼν τοσσόνδε διαδράμοι ἄλμυρὸν ὕδωρ
ἄσπετον; οὐδέ τις ἄγχι βροτῶν πόλις, οἳ τε θεοῖσιν
ἱερά τε ρέζουσι καὶ ἐξαίτους ἐκατόμβας.
ἀλλὰ μάλ' οὐ πῶς ἔστι Διὸς νόον αἰγιόχοιο
οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἀλιῶσαι.
φησί τοι ἄνδρα παρεῖναι οἰζυρώτατον ἄλλων,
τῶν ἀνδρῶν οἳ ἄστὶ πέρι Πριάμοιο μάχοντο
εἰνάετες, δεκάτῳ δὲ πόλιν πέρσαντες ἔβησαν
οἴκαδ'· ἀτὰρ ἐν νόστῳ Ἀθηναίην ἀλτίνοντο,
ἧ σφιν ἐπῶρσ' ἀνεμόν τε κακὸν καὶ κύματα μακρά.
[ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,
τὸν δ' ἄρα δεῦρ' ἀνεμὸς τε φέρων καὶ κύμα πέλασσε.]
τὸν νῦν σ' ἠνώγει ἀποπεμπέμεν ὅττι τάχιστα·

100

105

110

οὐ γάρ οἱ τῇδ' αἴσα φίλων ἀπονόσφιν ὀλέσθαι,
 ἀλλ' ἔτι οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαῖαν.'

115

ᾧ φάτο, ῥίγησεν δὲ Καλυψώ, δῖα θεάων,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Reluctantly the goddess consents.

Ἰσχυρότεροι ἐστέ, θεοί, ζηλήμονες ἔξοχον ἄλλων,
 οἷ τε θεαῖς ἀγάσθε παρ' ἀνδράσιν εὐνάζεσθαι
 ἀμφαδίην, ἣν τίς τε φίλον ποιήσεται ἀκοίτην.
 ὥς μὲν ὅτ' Ὀρίων ἔλετο ῥοδοδάκτυλος Ἥως,
 τόφρα οἱ ἡγάσθε θεοὶ βεῖα ζῶντες,

120

ἔως μιν ἐν Ὀρτυγίῃ χρυσόθρονος Ἄρτεμις ἀγνὴ
 οἷς ἀγανοῖς βελέεσσιν ἐποικομένη κατέπεφνεν.

ὥς δ' ὅπότε Ἰασίωνι ἐνπλόκαμος Δημήτηρ,

125

ᾧ θυμῷ εἷξασα, μίγῃ φιλότῃ καὶ εὐνῇ
 νειῷ ἐνὶ τριπόλῳ· οὐδὲ δὴν ἦεν ἄπυστος

Ζεὺς, ὅς μιν κατέπεφνε βαλὼν ἀργῇτι κεραυνῷ.

ὥς δ' αὖ νῦν μοι ἀγάσθε, θεοί, βροτὸν ἄνδρα παρῆναι.

τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα

130

οἶον, ἐπεὶ οἱ νῆα θοὴν ἀργῇτι κεραυνῷ

Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.

[ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,

τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κύμα πέλασσε.]

τὸν μὲν ἐγὼ φίλεόν τε καὶ ἔτρεφον, ἥδ' ἐφασκον

135

θήσειν ἀθάνατον καὶ ἀγῆρων ἥματα πάντα.

ἀλλ' ἐπεὶ οὐ πῶς ἔστι Διὸς νόον αἰγιόχοιο

οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἀλιῶσαι,

ἐρβρέτω, εἴ μιν κείνος ἐποτρύνει καὶ ἀνώγει,

πόντον ἐπ' ἀτρύγετον. πέμψω δέ μιν οὗ πῃ ἐγὼ γε·

140

οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,

οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
αὐτὰρ οἱ πρόφρων ὑποθήσομαι, οὐδ' ἐπικεύσω,
ὥς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαίαν ἱκῆται.'

Τὴν δ' αὖτε προσέειπε διάκτορος ἀργειφόντης·
'οὕτω νῦν ἀπόπεμπε, Διὸς δ' ἐποπίζεο μήνιν,
μὴ πῶς τοι μετόπισθε κοτεσσάμενος χαλεπήνῃ.'
Ἄως ἄρα φωνήσας ἀπέβη κρατὺς ἀργειφόντης·

145

Calypso informs Odysseus, and bids him build a boat,

ἦ δ' ἐπ' Ὀδυσσῆα μεγαλήτορα πότνια νύμφη
ἦϊ, ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων.
τὸν δ' ἄρ' ἐπ' ἀκτῆς εὔρε καθήμενον· οὐδέ ποτ' ὅσσε
δακρυόφιν τέρσουτο, κατείβετο δὲ γλυκὺς αἶων
νόστον ὀδυρομένῳ, ἐπεὶ οὐκέτι ἦνδανε νύμφη.
ἀλλ' ἦ τοι νύκτας μὲν ἰαύεσκεν καὶ ἀνάγκη
ἐν σπέσσι γλαφυροῖσι παρ' οὐκ ἐθέλων ἐθελούσῃ·
ἡματα δ' ἐν πέτρῃσι καὶ ἡιόνεσσι καθίζων
[δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων]
πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων.
ἀγχοῦ δ' ἰσταμένη προσεφώνεε διὰ θεάων·

150

155

Ἐκάμμορε, μή μοι ἔτ' ἐνθάδ' ὀδύρεο, μηδέ τοι αἶων
φθιπέτω· ἤδη γάρ σε μάλα πρόφρασσ' ἀποπέμψω.
ἀλλ' ἄγε δούρατα μακρὰ ταμὼν ἁρμόξεο χαλκῷ
εὐρείαν σχεδίην· ἀτὰρ ἱκρία πῆξαι ἐπ' αὐτῆς
ὑψοῦ, ὥς σε φέρησιw ἐπ' ἡεροειδέα πόντον.
αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν
ἐνθήσω μενοεικέ', ἃ κέν τοι λιμὸν ἐρύκοι,
εἵματά τ' ἀμφιέσω, πέμψω δέ τοι οἶρον ὀπισθεν,
ὥς κε μάλ' ἀσκηθῆς σὴν πατρίδα γαίαν ἱκῆαι,
αἱ κε θεοὶ γ' ἐθέλωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
οἳ μιν φέρτεροὶ εἰσι νοῆσαι τε κρῆναί τε.'

165

170

ἌΩς φάτο, ῥίγησεν δὲ πολύτλας διὸς Ὀδυσσεὺς,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἔ· Ἄλλο τι δὴ σὺ, θεᾷ, τόδε μήδεαι οὐδέ τι πομπήν,
ἧ με κέλειαι σχεδὴν περάαν μέγα λαῖτμα θαλάσσης,
δεινὸν τ' ἀργαλέον τε· τὸ δ' οὐδ' ἐπὶ νῆες εἴσαι 175
ὠκύποροι περώωσι, ἀγαλλόμεναι Διὸς οὔρῳ.
οὐδ' ἂν ἐγὼν ἀέκητι σέθεν σχεδὴς ἐπιβαίην,
εἰ μή μοι τλαίης γε, θεᾷ, μέγαν ὄρκον ὁμόσσαι
μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο·

ἌΩς φάτο, μεῖδῃσεν δὲ Καλυψὼ, διὰ θεάων, 180
χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Ἦ δὴ ἀλιτρός γ' ἐσσί καὶ οὐκ ἀποφώλια εἰδὼς,
οἷον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεύσαι.
ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρύς ὑπερθε
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος 185
ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,
μή τί σοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.
ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι, ἅσπ' ἂν ἐμοί περ
αὐτῇ μηδούμην, ὅτε με χρεῖώ τόσον ἴκοι·
καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναΐσιμος, οὐδέ μοι αὐτῇ 190
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ' ἐλεήμων·

ἌΩς ἄρα φωνήσας ἠγήσατο διὰ θεάων
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαίνει θεοῖο.
ἴξον δὲ σπεῖος γλαφυρὸν θεὸς ἦδὲ καὶ ἀνὴρ,
καὶ ῥ' ὁ μὲν ἐνθα καθέζετ' ἐπὶ θρόνου ἐνθεν ἀνέστη 195
Ἑρμείας, νύμφη δ' ἐτίθει πάρα πᾶσαν ἐδωδὴν,
ἔσθειν καὶ πίνειν, οἷα βροτοὶ ἄνδρες ἔδουσιν·
αὐτῇ δ' ἀντίον ἴξεν Ὀδυσσεύης θείοιο,
τῇ δὲ παρ' ἀμβροσίην δμῳαὶ καὶ νέκταρ ἔθηκαν.
οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱάλλον. 200
αὐτὰρ ἐπεὶ τάρπησαν ἐδητύος ἦδὲ ποτήτος,
τοῖς ἄρα μύθων ἦρχε Καλυψὼ, διὰ θεάων·

though she would fain keep him with her.

‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαίαν
αὐτίκα νῦν ἐθέλεις ἵναι; σὺ δὲ χαῖρε καὶ ἔμπης. 205
εἴ γε μὲν εἰδείης σῆσι φρεσὶν ὅσσα τοι αἶσα
κῆδ’ ἀναπλήσai, πρὶν πατρίδα γαίαν ἰκέσθαι,
ἐνθάδε κ’ αὔθι μένων παρ’ ἔμοι τόδε δῶμα φυλάσσοις
ἄθανάτος τ’ εἷης, ἱμειρόμενός περ ἰδέσθαι
σὴν ἄλοχον, τῆς αἰὲν ἐέλδαι ἥματα πάντα. 210
οὐ μὲν θην κείνης γε χερείων εὖχομαι εἶναι,
οὐ δέμας, οὐδὲ φυὴν, ἐπεὶ οὐ πῶς οὐδὲ ἔοικε
θυητὰς ἀθανάτησι δέμας καὶ εἶδος ἐρίξειν.’

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
‘πότνα θεά, μή μοι τόδε χῶεο· οἶδα καὶ αὐτὸς 215
πάντα μάλ’, οὐνεκα σείο περίφρων Πηνελόπεια
εἶδος ἀκιδνοτέρη μέγεθός τ’ εἰσάντα ἰδέσθαι·
ἢ μὲν γὰρ βροτός ἐστι, σὺ δ’ ἀθάνατος καὶ ἀγήρως.
ἀλλὰ καὶ ὥς ἐθέλω καὶ ἐέλδομαι ἥματα πάντα
οἴκαδ’ ἐλθέμεναι καὶ νύστιμον ἡμαρ ἰδέσθαι. 220
εἰ δ’ αὖ τις ῥαίησι θεῶν ἐνὶ οἴνοπι πόντῳ,
τλήσομαι ἐν στήθεσσιν ἔχων ταλαπενθέα θυμόν·
ἦδη γὰρ μάλα πόλλ’ ἔπαθον καὶ πόλλ’ ἐμόγησα
κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω.’

‘Ὡς ἔφατ’, ἥελιος δ’ ἄρ’ ἔδν καὶ ἐπὶ κνέφας ἦλθεν· 225
ἐλθόντες δ’ ἄρα τῷ γε μυχῷ σπείους γλαφυροῖο
τερπέσθην φιλότῃ, παρ’ ἀλλήλοισι μένοντες.

The boat-building.

‘Ἦμος δ’ ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
αὐτίχ’ ὁ μὲν χλαῖνάν τε χιτῶνά τε ἔννυτ’ Ὀδυσσεύς,
αὐτὴ δ’ ἀργύφειον φῆρος μέγα ἔννυτο νύμφη, 230

λεπτόν καὶ χαρίεν, περὶ δὲ ζώων βάλετ' ἱξυῖ
 καλὴν χρυσεῖην· κεφαλῇ δ' ἐφύπερθε καλύπτρην·
 καὶ τότ' Ὀδυσσῆι μεγαλήτορι μῆδετο πομπήν.
 δῶκέν οἱ πέλεκυν μέγαν, ἄρμενον ἐν παλάμῃσι,
 χάλκεον, ἀμφοτέρωθεν ἀκαχμένον· αὐτὰρ ἐν αὐτῷ 235
 στειλειὺν περικαλλὲς ἐλάινον, εὖ ἐναρηρός·
 δῶκε δ' ἔπειτα σκέπαρνον ἐύζοον· ἦρχε δ' ὁδοῖο
 νήσου ἐπ' ἐσχατιῆς, ὅθι δένδρεα μακρὰ πεφύκει,
 κλήθρη τ' αἰγειρός τ', ἐλάτη τ' ἦν· οὐρανομήκης,
 αὖα πάλαι, περὶ κηλα, τὰ οἱ πλώοιεν ἐλαφρῶς. 240
 αὐτὰρ ἔπειδ' ἰδὲ δειξ' ὅθι δένδρεα μακρὰ πεφύκει,
 ἡ μὲν ἔβη πρὸς δῶμα Καλυψῶ, διὰ θεάων,
 αὐτὰρ ὁ τάμνετο δοῦρα· θεῶς δέ οἱ ἦντο ἔργον.
 εἴκοσι δ' ἔκβαλε πάντα, πελέκκησεν δ' ἄρα χαλκῷ,
 ξέσσε δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἵθυνεν. 245
 τόφρα δ' ἔνεικε τέρετρα Καλυψῶ, διὰ θεάων·
 τέτρηνεν δ' ἄρα πάντα καὶ ἥρμοσεν ἀλλήλοισι,
 γόμφοισιν δ' ἄρα τήν γε καὶ ἁρμονίῃσιν ἄρασσεν.
 ὅσσον τίς τ' ἔδαφος νηὸς τορνώσεται ἀνὴρ
 φορτῖδος εὐρείης, εὖ εἰδὼς τεκτοσυνάων, 250
 τόσσον ἔπ' εὐρεῖαν σχεδὴν ποιήσας· Ὀδυσσεύς.
 ἱκρία δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσι,
 ποίει· ἀτὰρ μακρῆσιν ἐπηγκενίδεσσι τελεύτα.
 ἐν δ' ἱστὸν ποίει καὶ ἐπὶ κριον ἄρμενον αὐτῷ·
 πρὸς δ' ἄρα πηδάλιον ποιήσατο, ὅφρ' ἰθύνοι. 255
 φράξε δέ μιν ῥίπεσσι διαμπερές οἰσυνῆσι
 κύματος εἴλαρ ἔμεν· πολλὴν δ' ἐπεχεύατο ὕλην.
 τόφρα δὲ φάρε' ἔνεικε Καλυψῶ, διὰ θεάων,
 ἱστία ποιήσασθαι· ὁ δ' εὖ τεχνήσατο καὶ τὰ.
 ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ, 260
 μοχλοῖσιν δ' ἄρα τήν γε κατείρυσεν εἰς ἄλα διάν.

Odysseus starts from Ogygia.

Τέτρατον ἦμαρ ξην, καὶ τῷ τετέλεστο ἅπαντα·
 τῷ δ' ἄρα πέμπτῳ πέμπ' ἀπὸ νήσου διὰ Καλυψῶ,
 εἰματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.
 ἐν δέ οἱ ἄσκον ἔθηκε θεὰ μέλανος οἶνοιο 265
 τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν, ἐν δὲ καὶ ἦα
 κωρύκῳ· ἐν δέ οἱ ὄψα τίθει μενοεικέα πολλὰ·
 οὖρον δὲ προέηκεν ἀπήμονά τε λιαρὸν τε.
 γηθόσυνος δ' οὖρῳ πέτασ' ἰστία διὸς Ὀδυσσεύς.
 αὐτὰρ ὁ πηδαλίῳ ἰθύνετο τεχνηέντως 270
 ἥμενος· οὐδέ οἱ ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε
 Πηληϊάδας τ' ἐσορῶντι καὶ ὄψε δύοντα Βοώτην
 Ἄρκτον θ', ἦν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν,
 ἥ τ' αὐτοῦ στρέφεται καὶ τ' Ὠρίωνα δοκεύει,
 οἷη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο· 275
 τὴν γὰρ δὴ μιν ἄνωγε Καλυψῶ, διὰ θεάων,
 ποιντοπορευέμεναι ἐπ' ἀριστερὰ χειρὸς ἔχοντα.
 ἐπὰ δὲ καὶ δέκα μὲν πλέεν ἥματα ποιντοπορεῦων,
 ὀκτωκαίδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα
 γαίης Φαιήκων, ὅθι τ' ἄγχιστον πέλεν αὐτῷ· 280
 εἴσατο δ' ὥς ὅτε ῥινὸν ἐν ἡεροειδέι πόντῳ.

Poseidon sees him, raises a storm and wrecks him.

Τὸν δ' ἐξ Αἰθιοπῶν ἀνιῶν κρείων ἐνοσίχθων
 τηλόθεν ἐκ Σολύμων ὀρέων ἴδεν· εἴσατο γάρ οἱ
 πόντον ἐπιπλῶν· ὁ δ' ἐχώσατο κηρόθι μᾶλλον,
 κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν· 285
 ὦ πόποι, ἦ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως
 ἀμφ' Ὀδυσῆι ἐμείο μετ' Αἰθιοπέσσιιν ἐόντος,
 καὶ δὴ Φαιήκων γαίης σχεδὸν, ἔνθα οἱ αἶσα
 ἐκφυγείην μέγα πείραρ διζύος, ἥ μιν ἰκάνει·
 ἀλλ' ἔτι μὲν μὲν φημι ἄδην ἐλάαν κακότητος· 290

ἄΩς εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον
 χερσὶ τρίαιναν ἑλών· πάσας δ' ὀρόθουνεν ἀέλλας
 παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
 σὺν δ' Εὐδρός τε Νότος τ' ἔπεσε Ζέφυρός τε δυσαιῆς 295
 καὶ Βορέης αἰθρηγενέτης, μέγα κῦμα κυλίνδων.
 καὶ τότε Ὀδυσσεύς λύτο γούνατα καὶ φίλον ἦτορ,
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

ῥῶ μοι ἐγὼ δειλὸς, τί νύ μοι μήκιστα γένηται ;
 δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, 300
 ἢ μ' ἔφατ' ἐν πόντῳ, πρὶν πατρίδα γαῖαν ἰκέσθαι,
 ἄλγε' ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται,
 οἷοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν
 Ζεὺς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἄελλαι
 παντοίων ἀνέμων. νῦν μοι σὼς αἰπὺς ὄλεθρος. 305
 τρισμάκαρες Δαναοὶ καὶ τετράκις, οἳ τότε ὄλοντο
 Τρόλῃ ἐν εὐρείῃ, χάριν Ἀτρεΐδῃσι φέρουντες.
 ὥς δὴ ἐγὼ γ' ὄφελον θανέειν καὶ πότμον ἐπισπεῖν
 ἡματι τῷ ὅτε μοι πλεῖστοι χαλκήρεα δοῦρα
 Τρῶες ἐπέρριψαν περὶ Πηλεΐωνι θανόντι. 310
 τῷ κ' ἔλαχον κτερέων, καὶ μεν κλέος ἦγον Ἀχαιοί·
 νῦν δέ με λευγαλέῳ θανάτῳ εἴμαρτο ἀλῶναι·

ἄΩς ἄρα μιν εἰπόντ' ἔλασεν μέγα κῦμα κατ' ἄκρης,
 δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδὴν ἐλέλιξε.
 τῇλε δ' ἀπὸ σχεδύης αὐτὸς πέσσε, πηδάλιον δὲ 315
 ἐκ χειρῶν προέηκε· μέσον δέ οἱ ἰστὸν ἔαξε
 δεινὴ μισγομένων ἀνέμων ἑλθοῦσα θύελλα,
 τηλοῦ δὲ σπείρον καὶ ἐπίκριον ἔμπεσε πόντῳ.
 τὸν δ' ἄρ' ὑπόβρυχα θῆκε πολλὸν χρόνον, οὐδ' ἐδυνάσθη
 αἰψά μάλ' ἀνσχεθέειν μέγαλον ὑπὸ κύματος ὀρμῆς· 320
 εἴματα γάρ ῥ' ἐβάρυνε, τὰ οἱ πόρε δῖα Καλυψώ.
 ὄψ' ἐδὲ δὴ ῥ' ἄνεδν, στόματος δ' ἐξέπτυσεν ἄλμην

πικρὴν, ἣ οἱ πολλὰ ἀπὸ κρατὸς κελάρυζεν.
 ἀλλ' οὐδ' ὥς σχεδὴς ἐπελήθητο, τειρόμενός περ,
 ἀλλὰ μεθορμηθεὶς ἐνὶ κύμασιν ἐλλάβειτ' αὐτῆς, 325
 ἐν μέσση δὲ καθίζε τέλος θανάτου ἀλεείνων.
 τὴν δ' ἐφόρει μέγα κύμα κατὰ ῥόον ἔνθα καὶ ἔνθα.
 ὥς δ' ὅτ' ὀπωρινὸς Βορέης φορέησιν ἀκάνθας
 ἄμ πεδίον, πυκινὰ δὲ πρὸς ἀλλήλησιν ἔχονται,
 ὥς τὴν ἄμ πέλαγος ἄνεμοι φέρον ἔνθα καὶ ἔνθα· 330
 ἄλλοτε μὲν τε Νότος Βορέῃ προβάλεσκε φέρεσθαι,
 ἄλλοτε δ' αὖτ' Εὖρος Ζεφύρῳ εἵξασκε διώκειν.

Leucothea pities him, and gives him her wimple for a
 life-buoy.

Τὸν δὲ ἶδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνώ,
 Λευκοθέη, ἣ πρὶν μὲν ἦν βροτὸς αὐδήεσσα,
 νῦν δ' ἄλὸς ἐν πελάγεσσι θεῶν ἔξ ἔμμορε τιμῆς. 335
 ἦ ῥ' Ὀδυσῆ' ἐλέησεν ἀλώμενον, ἄλγε' ἔχοντα
 [αἰθυίῃ δ' εἰκυῖα ποτῇ ἀνεδύσετο λήμνης,]
 ἶξε δ' ἐπὶ σχεδὴς πολυδέσμον εἴπέ τε μῦθον·
 'Κάμμορε, τίπτε τοι ὦδε Ποσειδάων ἐνοσίχθων
 ᾠδύσας' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; 340
 οὐ μὲν δή σε καταφθίσει, μάλα περ μενεαίνων.
 ἀλλὰ μάλ' ὦδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν·
 εἴματα ταῦτ' ἀποδὺς σχεδίην ἀνέμοισι φέρεσθαι
 κάλλιπ', ἀτὰρ χεῖρεσσι νέων ἐπιμαίεο νόστου
 γαλῆς Φαιήκων, ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι. 345
 τῇ δὲ, τόδε κρήδεμνον ὑπὸ στέρνοιο τάνυσσαι
 ἄμβροτον· οὐδέ τί τοι παθέειν δέος οὐδ' ἀπολέσθαι.
 αὐτὰρ ἐπὴν χεῖρεσσαι ἐφάψαι ἠπείροιο,
 ἄψ ἀπολυσάμενος βαλέειν εἰς οἶνοπα πόντον
 πολλὸν ἀπ' ἠπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι.' 350
 *Ὡς ἄρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν,

αὐτὴ δ' ἄψ ἔς πόντον ἐδύσето κυμαίνοντα
 αἰθυλή εἰκυῖα· μέλαν δέ ἐ κῦμα κάλυψεν.
 αὐτὰρ ὁ μερμήριξε πολύτλας δῖος Ὀδυσσεύς,
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· 355
 'ὦ μοι ἐγὼ, μή τίς μοι ὑφαίνῃσιν δόλον αὐτε
 ἀθανάτων, ὃ τέ με σχεδὴς ἀποβῆναι ἀνώγει.
 ἀλλὰ μάλ' οὐ πω πείσομ', ἐπεὶ ἐκὰς ὀφθαλμοῖσι
 γαῖαν ἐγὼν ἰδόμεν, ὅθι μοι φάτο φύξιμον εἶναι.
 ἀλλὰ μάλ' ὦδ' ἔρξω, δοκέει δέ μοι εἶναι ἄριστον· 360
 ὅφρ' ἂν μὲν κεν δούρατ' ἐν ἁρμονύῃσιν ἀρήρῃ,
 τόφρ' αὐτοῦ μενέω καὶ τλήσομαι ἄλγεα πάσχω·
 αὐτὰρ ἐπὴν δὴ μοι σχεδὴν διὰ κῦμα τινάξῃ,
 νήξομ', ἐπεὶ οὐ μὲν τι πάρα προνοῆσαι ἄμεινον.'

Εἶτος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 365
 ὥρσε δ' ἐπὶ μέγα κῦμα Ποσειδάων ἐνοσίχθων,
 δεινὸν τ' ἀργαλέον τε, κατηρεφές, ἥλασε δ' αὐτόν.
 ὥς δ' ἄνεμος ζαῆς ἤλων θημῶνα τινάξῃ
 καρφαλέων, τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλη,
 ὥς τῆς δούρατα μακρὰ διεσκέδασ'. αὐτὰρ Ὀδυσσεύς 370
 ἄμφ' ἐνὶ δούρατι βαῖνε, κέληθ' ὥς ἵππον ἐλαύνων,
 εἴματα δ' ἐξαπέδυνε, τά οἱ πόρε διὰ Καλυψώ.
 αὐτίκα δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν,
 αὐτὸς δὲ πρηνὴς ἀλλὶ κάππεσε, χεῖρε πετάσσας,
 νηχόμεναι μεμαῶς· ἴδε δὲ κρείων ἐνοσίχθων, 375
 κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν·

'Οὕτω νῦν κακὰ πολλὰ παθὼν ἀλώω κατὰ πόντον,
 εἰς ὃ κεν ἀνθρώποισι διοτρεφέεσσι μιγῆης·
 ἀλλ' οὐδ' ὥς σε ξολπα ὀνόσσεσθαι κακότητος.'

*Ὡς ἄρα φωνήσας ἴμασεν καλλιῖριχας ἵππους, 380
 ἔκετο δ' εἰς Αἰγᾶς, ὅθι οἱ κλυτὰ δώματ' ἔασιν.

Athena stills the storm.

Αὐτὰρ Ἀθηναίη, κόρυη Διὸς, ἄλλ' ἐνόησεν·
 ἦ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους,
 παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἅπαντας·
 ὦρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν, 385
 ἕως ὃ γε Φαιήκεσσι φιληρέτμοισι μιν γαίῃ
 διογενῆς Ὀδυσσεύς, θάνατον καὶ Κῆρας ἀλύξας.

Odysseus sights land, but finds the coast too dangerous,

*Ενθα δὴ δύο νύκτας δύο τ' ἡμέματα κύματι πηγῷ
 πλάζετο, πολλὰ δὲ οἱ κραδίη προτιόσσετ' ὀλεθρον.
 ἀλλ' ὅτε δὴ τρίτον ἡμῶν ἐνπλόκαμος τέλεσ' ἦώς, 390
 καὶ τότε ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἠδὲ γαλήνη
 ἔπλετο νηνεμίη, ὃ δ' ἄρα σχεδὸν εἶσιδε γαίαν
 ὀξὺ μάλα προῖδων, μεγάλου ὑπὸ κύματος ἀρθείς.
 ὥς δ' ὅτ' ἂν ἀσπασίος βίोटος παίδεσσι φανήη
 πατρός, ὃς ἐν νούσῳ κῆται κρατέρ' ἄλγεα πάσχων, 395
 δηρὸν τηκόμενος, στυγερός δὲ οἱ ἔχραε δαίμων,
 ἀσπασίον δ' ἄρα τὸν γε θεοὶ κακότητος ἔλυσαν,
 ὥς Ὀδυσσῆ' ἀσπαστὸν ἐείσατο γαίαν καὶ ὕλην,
 νῆχε δ' ἐπειγόμενος ποσὶν ἠπείρου ἐπιβῆναι.
 ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας, 400
 καὶ δὴ δοῦπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης·
 ῥύχθει γὰρ μέγα κύμα ποτὶ ξερὸν ἠπείροιο
 δεινὸν ἐρευγόμενον, εἴλυτο δὲ πάνθ' ἄλως ἄχρη·
 οὐ γὰρ ἔσαν λιμένες νηῶν ὅχοι, οὐδ' ἐπιωγαί,
 ἀλλ' ἀκταὶ προβλήτες ἔσαν σπιλάδες τε πάγοι τε 405
 καὶ τότε Ὀδυσσῆος λῦτο γούνατα καὶ φίλον ἦτορ,
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 "ὦ μοι, ἐπεὶ δὴ γαίαν ἀελπέα δῶκεν ἰδέσθαι

Ζεὺς, καὶ δὴ τότε λαῖτμα διατμήξας ἐτέλεσσα,
 ἔκβασις οὗ πη φαίνεθ' ἄλως πολιοῖο θύραζε· 410
 ἔκτοσθεν μὲν γὰρ πάγοι ὀξέες, ἀμφὶ δὲ κῦμα
 βέβρυχεν ῥόθιον, λισσὴ δ' ἀναδέδρομε πέτρη,
 ἀγχιβαθὴς δὲ θάλασσα, καὶ οὗ πως ἔστι πόδεςσι·
 στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα·
 μή πὼς μ' ἐκβαίνοντα βάλῃ λίθακι ποτὶ πέτρη 415
 κῦμα μέγ' ἀρπάξαν· μελέῃ δέ μοι ἔσσεται ὁρμή.
 εἰ δέ κ' ἔτι προτέρω παρανήξομαι, ἦν που ἐφεύρω
 ἡϊόνας τε παραπλήγας λιμένας τε θαλάσσης,
 δεῖδω μή μ' ἐξαυτὶς ἀναρπάξασα θύελλα
 πόντον ἐπ' ἰχθυόεντα φέρη βαρέα στενάχοντα, 420
 ἢ τί μοι καὶ κῆτος ἐπισσεύῃ μέγα δαίμων
 ἐξ ἄλως, οἷά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτης·
 οἷδα γὰρ ὥς μοι ὁδῶδυσται κλυτὸς ἐννοσίγαιος.

Εἶτος ὁ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δέ μιν μέγα κῦμα φέρε τρηχεῖαν ἐπ' Ἀκτῆν. 425
 ἔνθα κ' ἀπὸ ῥινούς δρύφθη, σὺν δ' ὅστέ' ἀράχθη,
 εἰ μὴ ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη·
 ἀμφοτέρησι δὲ χερσὶν ἐπεσσύμενος λάβε πέτρης,
 τῆς ἔχετο στενάχων, εἴως μέγα κῦμα παρήλθε.
 καὶ τὸ μὲν ὥς ὑπάλυξε, παλιρρόθιον δέ μιν αὖτις 430
 πληῆξεν ἐπεσσύμενον, τηλοῦ δέ μιν ἔμβαλε πόντος·*
 ὥς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο
 πρὸς κοτυληδονόφιν πυκιναὶ λάιγγες ἔχονται,
 ὥς τοῦ πρὸς πέτρησι θρασειάων ἀπὸ χειρῶν
 ῥινοὶ ἀπέδρυφθεν· τὸν δὲ μέγα κῦμα κάλυψεν. 435
 ἔνθα κε δὴ δύστηνος ὑπὲρ μόρου ὤλετ' Ὀδυσσεύς,
 εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη.
 κύματος ἐξαναδὺς, τὰ τ' ἐρεύγεται ἡπειρόνδε,
 νῆχε παρῆξ, ἐς γαῖαν ὁρώμενος, εἴ που ἐφεύροι
 ἡϊόνας τε παραπλήγας λιμένας τε θαλάσσης. 440

till he swims up the mouth of the river,

ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρόοιο
ἔξε νέων, τῇ δὴ οἱ εἰέσατο χῶρος ἄριστος,
λείος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.
ἔγνω δὲ προρέοντα καὶ εὗξατο ὃν κατὰ θυμόν·

‘Κλυθι, ἄναξ, ὅτις ἐσσί· πολὺλλιστον δέ σ’ ἰκάνω,
φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνιπῆς. 446

αἰδοῖος μὲν τ’ ἐστὶ καὶ ἀθανάτοισι θεοῖσιν
ἀνδρῶν ὅς τις ἵκηται ἀλώμενος, ὥς καὶ ἐγὼ νῦν
σὺν τε ῥόον σά τε γούναθ’ ἰκάνω πολλὰ μογήσας.
ἀλλ’ ἐλέαιρε, ἄναξ· ἱκέτης δέ τοι εὖχομαι εἶναι.’ 450

‘Ὡς φάθ’, ὁ δ’ αὐτίκα παῦσεν ἐὼν ῥόον, ἔσχε δὲ κύμα,
πρόσθε δὲ οἱ ποίησε γαλήνην, τὸν δ’ ἐσάωσεν
ἐς ποταμοῦ προχοάς· ὁ δ’ ἄρ’ ἄμφω γούνατ’ ἔκαμψε
χείράς τε στιβαράς· ἀλλ’ γὰρ δέδμητο φίλον κῆρ. 455

ᾧδε δὲ χροῖα πάντα, θάλασσα δὲ κήκιε πολλή 455
ἂν στόμα τε ῥῶνάς θ’· ὁ δ’ ἄρ’ ἄπνευστος καὶ ἀναυδός
κεῖτ’ ὀλιγηπελέων, κάματος δέ μιν αἰνὸς ἵκανε.
ἀλλ’ ὅτε δὴ ῥ’ ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,
καὶ τότε δὴ κρήδεμνον ἀπὸ ἔο λῦσε θεοῖο.

καὶ τὸ μὲν ἐς ποταμὸν ἀλιμυρήντα μεθήκεν, 460
ἂψ δ’ ἔφερεν μέγα κύμα κατὰ ῥόον, αἶψα δ’ ἄρ’ Ἰνὸ
δέξατο χερσὶ φίλῃσιν· ὁ δ’ ἐκ ποταμοῖο λιασθεὶς
σχοίνῳ ὑπεκλίνθη, κύσε δὲ ζεῖδωρον ἄρουραν·
ὀχθήσας δ’ ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

‘ὦ μοι ἐγὼ, τί πάθω; τί νύ μοι μήκιστα γένηται;
εἰ μὲν κ’ ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω, 466
μή μ’ ἄμυδις στίβῃ τε κακῇ καὶ θῆλυς ξέρση
ἔξ ὀλιγηπελῆς δαμάσῃ κεκαφηότα θυμόν·
αὔρη δ’ ἐκ ποταμοῦ ψυχρὴ πνέει ἡῶθι πρό.
εἰ δέ κεν ἐς κλιτὺν ἀναβᾷς καὶ δάσκιον ὕλην 470

θάμνοις ἐν πυκνοῖσι καταδράθω, εἴ με μεθείη
 οὔγος καὶ κάματος, γλυκερὸς δέ μοι ὕπνος ἐπέλθῃ,
 δεῖδω μὴ θήρεσσιν ἔλωρ καὶ κύρμα γένωμαι.'

where he lands; and makes a bed of leaves under a
 thicket.

ᾧς ἄρα οἱ φρονέοντι δοῶσσοτο κέρδιον εἶναι·
 βῆ ῥ' ἵμεν εἰς ὕλην· τὴν δὲ σχεδὸν ὕδατος εὗρεν 475
 ἐν περιφαινομένῳ· δοιοὺς δ' ἄρ' ὑπήλυθε θάμνους,
 ἐξ ὁμόθεν πεφυῶτας· ὁ μὲν φυλῆς, ὁ δ' ἐλαίης.
 τοὺς μὲν ἄρ' οὗτ' ἀνέμων διάη μένος ὑγρὸν ἀέντων,
 οὔτε ποτ' ἡέλιος φαέθων ἀκτῖσιν ἔβαλλεν,
 οὔτ' ὄμβρος περάσκει διαμπερές· ὥς ἄρα πυκνοὶ 480
 ἀλλήλοισιν ἔφυν ἐπαμοιβαδῖς· οὗς ὑπ' Ὀδυσσεὺς
 δύσσετ'. ἄφαρ δ' εὐνὴν ἐπαμήσατο χερσὶ φύλῃσιν
 εὐρείαν· φύλλων γὰρ ἔην χύσις ἥλιθα πολλή,
 ὅσσον τ' ἡὲ δύω ἡὲ τρεῖς ἄνδρας ἔρυσθαι
 ὥρῃ χειμερῇ, εἰ καὶ μάλα περ χαλεπαῖνοι. 485
 τὴν μὲν ἰδὼν γήθησε πολύτλας διὸς Ὀδυσσεὺς,
 ἐν δ' ἄρα μέσση λέκτο, χύσιν δ' ἐπεχεύατο φύλλων.
 ὥς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυσσε μελαίνῃ
 ἀγροῦ ἐπ' ἐσχατιῇς, φῖ μὴ πάρα γείτονες ἄλλοι,
 σπέρμα πυρὸς σῶζων, ἵνα μὴ ποθεν ἄλλοθεν αὔῃ, 490
 ὥς Ὀδυσσεὺς φύλλοισι καλύψατο· τῷ δ' ἄρ' Ἀθήνη
 ὕπνον ἐπ' ὄμμασι χεῦ', ἵνα μιν παύσειε τάχιστα
 δυσπονέος καμάτοιο, φίλα βλέφαρ' ἀμφικαλύψας.

ΟΔΥΣΣΕΙΑΣ Ζ.

Ὅδυσσέως ἄφιξις εἰς Φαίακας.

Athena appears in a dream to Nausicaa.

*Ὡς ὁ μὲν ἔνθα καθεῦθε πολύτλας δῖος Ὅδυσσεύς
 ὕπνῳ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη
 βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,
 οἳ πρὶν μὲν ποτ' ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ,
 ἀγχοῦ Κυκλώπων, ἀνδρῶν ὑπερηνορέοντων, 5
 οἳ σφεας συνέσκοντο, βίῃφι δὲ φέρτεροι ἦσαν.
 ἔνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδῆς,
 εἶσεν δὲ Σχερίῃ, ἐκάς ἀνδρῶν ἀλφηστάων,
 ἀμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,
 καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας. 10
 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς Ἀἰδόσδε βεβήκει,
 Ἀλκίνοος δὲ τότε ἦρχε, θεῶν ἀπο μήδεα εἰδώς.
 τοῦ μὲν ἔβη πρὸς δῶμα θεὰ γλαυκῶπις Ἀθήνη,
 νόστον Ὅδυσσῇ μεγαλήτορι μητιόωσα.
 βῆ δ' ἵμεν ἐς θάλαμον πολυδαίδαλον, ᾧ ἔνι κούρη 15
 κοιμάτ' ἀθανάτησι φυτὴν καὶ εἶδος ὁμοίῃ,
 Ναυσικάα, θνγάτηρ μεγαλήτορος Ἀλκινόοιο,
 παρ δὲ δύ' ἀμφίπολοι, χαρίτων ἄπο κάλλος ἔχουσαι,
 σταθμοῖν ἐκάτερθε· θύραι δ' ἐπέκειντο φαειναί.
 ἡ δ' ἀνέμου ὥς πνοιῇ ἐπέσσυτο δέμνια κούρης, 20
 στή δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν,

εἰδομένη κούρη ναυσικλειτοῖο Δύμαντος,
ἥ οἱ ὀμηλική μὲν ἔην, κεχάριστο δὲ θυμῷ.
τῇ μιν ἔισαμένη προσέφη γλαυκῶπις Ἀθήνη·

‘Ναυσικάα, τί νύ σ’ ὦδε μεθήμονα γέινατο μήτηρ; 25
εἵματα μὲν τοι κείται ἀκηδέα σιγαλόεντα,
σοὶ δὲ γάμος σχεδὸν ἔστιν, ἵνα χρὴ καλὰ μὲν αὐτὴν
ἐννυσθαι, τὰ δὲ τοῖσι παρασχεῖν οἷ κέ σ’ ἄγωνται.

ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει
ἐσθλῇ, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ. 30

ἀλλ’ ἵομεν πλυνέουσαι ἅμ’ ἡοῖ φαινομένηφι·
καὶ τοι ἐγὼ συνέριθος ἅμ’ ἔψομαι, ὅφρα τάχιστα
ἐντύνειαι, ἐπεὶ οὐ τοι ἔτι δὴν παρθένος ἔσσεαι·
ἥδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον
πάντων Φαιήκων, ὅθι τοι γένος ἔστί καὶ αὐτῇ. 35

ἀλλ’ ἄγ’ ἐπότηρνον πατέρα κλυτὸν ἡῶθι πρὸ
ἡμιόνους καὶ ἄμαξαν ἐφοπλίσαι, ἥ κεν ἄγῃσι
ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.
καὶ δὲ σοὶ ὦδ’ αὐτῇ πολὺν κάλλιον ἢ ἐπύθεσσιν
ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοῖ εἰσι πόληος.’ 40

Ἡ μὲν ἄρ’ ὥς εἰποῦσ’ ἀπέβη γλαυκῶπις Ἀθήνη
Οὐλυμπόνδ’, ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ
ἔμμεναι· οὐτ’ ἀνέμοισι τινάσσεται οὔτε ποτ’ ὄμβρῳ
δεύεται οὔτε χιὼν ἐπιπίλνεται, ἀλλὰ μάλ’ αἶθρη
πέπταται ἀνέφελος, λευκὴ δ’ ἐπιδέδρομεν αἴγλη· 45
τῷ ἐνὶ τέρπονται μάκαρες θεοὶ ἥματα πάντα.
ἐνθ’ ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.

Nausicaa gets leave from her father and starts for the
washing-tanks.

Αὐτίκα δ’ Ἡὼς ἦλθεν εὐθρονος, ἥ μιν ἔγειρε
Ναυσικάαν εὐπεπλον· ἄφαρ δ’ ἀπεθαύμασ’ ὄνειρον,
βῆ δ’ ἵμεναι κατὰ δώμαθ’, ἵν’ ἀγγείλειε τοκεῦσι, 50

πατρὶ φίλῳ καὶ μητρὶ· κινήσατο δ' ἔνδον ἐόντας.
 ἢ μὲν ἐπ' ἐσχάρῃ ἦστο σὺν ἀμφιπόλοισι γυναιξίν,
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα· τῷ δὲ θύραζε
 ἐρχομένῳ ξύμβλητο μετὰ κλειτοῦς βασιλῆας
 ἐς βουλὴν, ἵνα μιν κάλεον Φαίηκες ἀγανοί.

55

ἢ δὲ μάλ' ἄγχι στάσα φίλον πατέρα προσέειπε·
 'Πάππα φίλ', οὐκ ἂν δῆ μοι ἐφοπλίσσεις ἀπήνην

ὑψηλὴν εὐκυκλον, ἵνα κλυτὰ εἵματ' ἄγωμαι
 ἐς ποταμὸν πλυνέουσα, τὰ μοι ῥερυπωμένα κεῖται·
 καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρῶτοισιν ἐόντα
 βουλὰς βουλευέιν καθαρὰ χροὶ εἵματ' ἔχοντα.

60

πέντε δέ τοι φίλοι υἱες ἐνὶ μεγάροις γεγάασιν,
 οἱ δὲ ὀπίουτες, τρεῖς δ' ἡίθεοι θαλέθοντες·
 οἱ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἵματ' ἔχοντες
 ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμνηλεν.'

65

ἌΩς ἔφατ'· αἰδέτο γὰρ θαλερὸν γάμον ἐξονομήναι
 πατρὶ φίλῳ· ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·

'Οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλον.
 ἔρχεν· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην
 ὑψηλὴν εὐκυκλον, ὑπερτερὴν ἀραρυῖαν.'

70

ἌΩς εἰπὼν δμῶεσσιν ἐκέκλετο, τοὶ δ' ἐπίθοντο.
 οἱ μὲν ἄρ' ἐκτὸς ἄμαξαν εὐτροχον ἡμιουεῖν
 ὤπλεον, ἡμιόνους θ' ὑπαγον ζευξάν θ' ὑπ' ἀπήνην·
 κούρη δ' ἐκ θαλάμοιο φέρειν ἐσθῆτα φαεινὴν.

75

καὶ τὴν μὲν κατέθηκεν ἐνξέστῳ ἐπ' ἀπήνῃ,
 μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικέ' ἐδωδὴν
 παντοίην, ἐν δ' ὄψα τίθει, ἐν δ' οἶνον ἔχευεν
 ἄσκη ἐν αἰγελῷ· κούρη δ' ἐπεβήσεται ἀπήνης.
 δῶκεν δὲ χρυσήν ἐν ληκύθῳ ὕγρον ἔλαιον,
 εἰως χυτλώσαιο σὺν ἀμφιπόλοισι γυναιξίν.

80

ἢ δ' ἔλαβεν μάστιγα καὶ ἥνια σιγαλόεντα,
 μάστιξεν δ' ἐλάαν· καναχὴ δ' ἦν ἡμιόνουιν·

αἱ δ' ἄμοτον τανύοντο, φέρον δ' ἐσθῆτα καὶ αὐτῇν,
οὐκ οἴην, ἕμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.

The washing of the linen and the ball-play.

Αἱ δ' ὅτε δὴ ποταμοῖο ῥόον περικαλλές ἴκοντο, 85
ἔνθ' ἢ τοι πλυνοὶ ἦσαν ἐπηετανοί, πολλὸν δ' ὕδωρ
καλὸν ὑπεκπρορέει μάλα περ ῥυπύωντα καθήραι,
ἔνθ' αἶ γ' ἡμιόνους μὲν ὑπεκπροέλυσαν ἀπήνης.
καὶ τὰς μὲν σεῦαν ποταμὸν πάρα διωήντα
τρῶγειν ἄγρωστιν μελιθδέα· ταὶ δ' ἀπ' ἀπήνης 90
εἵματα χερσὶν ἔλουντο καὶ ἐσφόρεον μέλαν ὕδωρ,
στεῖβον δ' ἐν βόθροισι θοῶς ἔριδα προφέρουσαι.
αὐτὰρ ἐπεὶ πλυνάν τε κάθηράν τε ῥύπα πάντα,
ἐξείης πέτασαν παρὰ θῖν' ἁλὸς, ἦχι μάλιστα
λαίγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα. 95
αἱ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ
δεῖπνον ἔπειθ' εἴλοντο παρ' ὄχθησιν ποταμοῖο,
εἵματα δ' ἡελίοιο μένον τερσήμεναι αὐγῇ.
αὐτὰρ ἐπεὶ σίτου τάρφθεν δμωαὶ τε καὶ αὐτῇ,
σφαίρῃ ται δ' ἄρ' ἔπαιζον, ἀπὸ κρήδεμνα βαλοῦσαι· 100
τῇσι δὲ Ναυσικᾶα λευκώλενος ἦρχετο μολπῆς.
οὔη δ' Ἄρτεμις εἴσι κατ' οὔρεος ἰοχέαιρα,
ἢ κατὰ Τηϋγέτον περιμήκετον ἢ Ἐρύμανθον,
τερπομένη κάπροισι καὶ ὠκείῃς ἐλάφοισι·
τῇ δέ θ' ἅμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο, 105
ἄγρονόμοι παῖζουσι· γέγηθε δέ τε φρένα Λητώ·
πασάνων δ' ὑπὲρ ἣ γε κάρη ἔχει ἠδὲ μέτωπα,
ρεῖά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι·
ὥς ἣ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμήης.

Odysseus wakes at the cry of the maidens,

Ἄλλ' ὅτε δὴ ἄρ' ἐμελλε πάλιν οἰκόνδε νέεσθαι 110

ζεύξασ' ἡμιόνους πτόξασά τε εἵματα καλὰ,
 ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
 ὥς Ὀδυσσεὺς ἔγροιτο, ἴδοι τ' εὐώπιδα κούρην,
 ἥ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιτο.

σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασιλεια· 115
 ἀμφιπόλου μὲν ἄμαρτε, βαθείη δ' ἔμβαλε δῖνῃ,
 αἰ δ' ἐπὶ μακρὸν ἄυσαν. ὁ δ' ἔγρετο δῖος Ὀδυσσεὺς,
 ἐξόμενος δ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·

᾿Ω μοι ἐγὼ, τέων αὖτε βροτῶν ἐς γαῖαν ἱκάνω ;
 ἦ ῥ' οἷ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 120
 ἦε φιλόξεينوι, καὶ σφιν νόος ἐστὶ θεουδής ;
 ὥς τέ με κουράων ἀμφήλυθε θῆλυς ἀντὴ,
 νυμφάων, αἰ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα
 καὶ πηγὰς ποταμῶν καὶ πῖσκα ποιήεντα.

ἦ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων ; 125
 ἀλλ' ἄγ', ἐγὼν αὐτὸς πειρήσομαι ἠδὲ ἴδωμαι·

᾿Ως εἰπὼν θάμνων ὑπεδύσето δῖος Ὀδυσσεὺς,
 ἐκ πυκινῆς δ' ὕλης πτόρθον κλάσε χειρὶ παχείῃ
 φύλλων, ὥς ῥύσαιτο περὶ χροῖ μῆδεα φωτός.
 βῆ δ' ἵμεν ὥς τε λέων ὀρεσίτροφος, ἀλκὶ πεποιθὼς, 130
 ὅς τ' εἴσ' ὕμενος καὶ ἀήμενος, ἐν δέ οἱ ὅσσε
 δαίεται· αὐτὰρ ὁ βουσὶ μετέρχεται ἢ ὀλέσσειν
 ἢ ἐ μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἐ γαστήρ
 μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·

ὥς Ὀδυσσεὺς κούρησιν ἐνπλοκάμοισιν ἔμελλε 135
 μίξεσθαι, γυμνὸς περ ἐὼν· χρεῖῳ γὰρ ἵκανε.
 σμερδαλέος δ' αὐτῇσι φάνη κεκακωμένος ἄλμῃ,
 τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἡϊόνας προὔχουσας·
 οἷη δ' Ἀλκιδόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνῃ
 θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἴλετο γυῖον. 140

σπῆ δ' ἅντα σχομένη· ὁ δὲ μερμήριξεν Ὀδυσσεὺς,
 ἦ γούνων λίσσοιτο λαβὼν εὐώπιδα κούρην,

ἢ αὐτῷ ἐπέεσσιν ἀποσταδὰ μελιχίοισι
 λίσσοιτ', εἰ δείξειε πόλιν καὶ εἴματα δοῖη.
 ὥς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μελιχίοισι,
 μή οἱ γούνα λαβόντι χολώσαιο φρένα κούρη.
 αὐτίκα μελίχιον καὶ κερδαλέον φάτο μῦθον·

and comes forward and addresses Nausicaa.

‘Γουνουῖμαί σε, ἄνασσα· θεός νύ τις, ἦ βροτός ἐσσι·
 εἰ μὲν τις θεός ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, 150
 Ἄρτεμιδί σε ἐγὼ γε, Διδὸς κούρη μεγάλῳ,
 εἰδὸς τε μέγεθός τε φυὴν τ' ἄγχιστα εἶσκω·
 εἰ δέ τίς ἐσσι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσιν,
 τρισμακάρες μὲν σοὶ γε πατὴρ καὶ πότνια μήτηρ,
 τρισμακάρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς 155
 αἰὲν εὐφροσύνησιν λαίνεται εἵνεκα σείο,
 λευσσόντων τοιούδε θάλας χορὸν εἰσοιχνεύσαν.
 κείνος δ' αὖ περὶ κῆρι μακάρτατος ἔξοχον ἄλλων,
 ὅς κέ σ' ἐέδνουσι βρίσας οἰκόνδ' ἀγάγηται.
 οὐ γάρ πω τοιοῦτον ἴδον βροτὸν ὀφθαλμοῖσιν, 160
 οὔτ' ἀνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.
 Δῆλ' ὃν δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ
 φοῖνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·
 ἦλθον γὰρ καὶ κείμε, πολλὸς δέ μοι ἔσπετο λαὸς
 τὴν ὁδὸν ἦ δὴ ἔμελλεν ἐμοὶ κακὰ κήδε' ἔσεσθαι. 165
 ὥς δ' αὐτῷ καὶ κείνῳ ἰδὼν ἐτεθήπεα θυμῷ
 δῆν, ἐπεὶ οὐ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,
 ὥς σέ, γύναι, ἄγαμαί τε τέθηπά τε δεῖδιά τ' αἰνῶς
 γούνων ἀψασθαι· χαλεπὸν δέ με πένθος ἰκάνει.
 χθιζὸς ἔεικοστῷ· φύγον ἥματι οἶνοπα πόντον· 170
 τόφρα δέ μ' αἰεὶ κῦμ' ἐφόρει κραιπνὰ τε θύελλαι
 νήσου ἀπ' Ὀγυγίης· νῦν δ' ἐνθάδε κάββαλε δαίμων,

ὄφρα τί που καὶ τῇδε πάθω κακόν· οὐ γὰρ οἶω
 παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.
 ἀλλὰ, ἄνασσ', ἐλέαιρε· σέ γὰρ κακὰ πολλὰ μογήσας 175
 ἐς πρῶτην ἰκόμην, τῶν δ' ἄλλων οὐ τινα οἶδα
 ἀνθρώπων, οἱ τήνδε πόλιν καὶ γαίαν ἔχουσιν.
 ἄστὺ δέ μοι δεῖξον, δὸς δὲ ῥάκος ἀμφιβαλέσθαι,
 εἴ τί που εἴλυμα σπείρων ἔχες ἐνθάδ' ἰοῦσα.
 σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενοινᾶς, 180
 ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὀπάσειαν
 ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἄρειον,
 ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον
 ἀνὴρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,
 χάρματα δ' εὐμενέτησι· μάλιστα δέ τ' ἔκλυον αὐτοί.' 185

She answers him kindly and supplies his wants.

Τὸν δ' αὖ Ναυσικᾶα λευκώλενος ἀντίον ἦῥδα·
 ' ξεῖν', ἐπεὶ οὔτε κακῶ οὔτ' ἄφρονι φωτὶ ἔοικας,
 Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,
 ἐσθλοῖς ἠδὲ κακοῖσιν, ὅπως ἐθέλῃσιν, ἐκάστω· 190
 καὶ που σοὶ τάδ' ἔδωκε, σέ δὲ χρὴ τετλάμεν ἔμπης.
 νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαίαν ἰκάνεις,
 οὔτ' οὔν ἐσθήτος δευήσεται οὔτε τευ ἄλλου,
 ὦν ἐπέοιχ' ἰκέτην ταλαπείριον ἀντιάσαντα.
 ἄστὺ δέ τοι δείξω, ἐρέω δέ τοι οὔνομα λαῶν.
 Φαίηκες μὲν τήνδε πόλιν καὶ γαίαν ἔχουσιν, 195
 εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
 τοῦ δ' ἐκ Φαίηκων ἔχεται κάρτος τε βίη τε.'

Ἡ ῥα, καὶ ἀμφιπόλοισιν ἐνπλοκάμοισι κέλευσε·
 ' στήτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι;
 ἢ μή πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; 200
 οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτῶς, οὐδὲ γένηται,
 ὅς κεν Φαίηκων ἀνδρῶν ἐς γαίαν ἵκηται

δηιοτήτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.
 οἰκέομεν δ' ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ,
 ἔσχατοι, οὐδὲ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. 205
 ἀλλ' ὅδε τις δῦστηνος ἀλώμενος ἐνθάδ' ἱκάνει,
 τὸν νῦν χρή κομέειν· πρὸς γὰρ Διὸς εἰσιν ἅπαντες
 ξείνοί τε πτωχοί τε, δόσις δ' ὀλίγη τε φίλη τε.
 ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρώσιν τε πόσιν τε,
 λούσατέ τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο.' 210
 ὦς ἔφαθ', αἱ δ' ἔσταν τε καὶ ἀλλήλησι κέλευσαν,
 καὶ δ' ἄρ' Ὀδυσσῆ' εἶσαν ἐπὶ σκέπας, ὥς ἐκέλευσε
 Ναυσικᾶ, θυγάτηρ μεγαλήτορος Ἀλκινόοιο·
 παρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἵματ' ἔθηκαν,
 δῶκαν δὲ χρυσῆν ἐν ληκύθῳ ὕρδον ἔλαιον, 215
 ἥνωγον δ' ἄρα μιν λούσθαι ποταμοῖο ῥοῇσι.
 δῆ ῥα τότε ἀμφιπόλοισι μετηύδα διὸς Ὀδυσσεύς·
 'Ἀμφίπολοι, στήθ' οὕτω ἀπόπροθεν, ὅφρ' ἐγὼ αὐτὸς
 ἄλμην ὥμοιιν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ
 χρῖσομαι· ἡ γὰρ δηρὸν ἀπὸ χροός ἐστιν ἀλοιφή. 220
 ἄντην δ' οὐκ ἂν ἐγὼ γε λοέσσομαι· αἰδέομαι γὰρ
 γυμνοῦσθαι κούρησιν ἐνπλοκάμοισι μετελθόν.'
 ὦς ἔφαθ', αἱ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρη.
 αὐτὰρ ὁ ἐκ ποταμοῦ χροὰ νίξετο διὸς Ὀδυσσεὺς
 ἄλμην, ἣ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὥμους· 225
 ἐκ κεφαλῆς δ' ἔσμηχεν ἄλδος χυρὸν ἀτρυγέτοιο.
 αὐτὰρ ἐπειδὴ πάντα λοέσσατο καὶ λίπ' ἄλειψεν,
 ἀμφὶ δὲ εἵματα ἔσσαθ' ἃ οἱ πόρε παρθένος ἀδμῆς,
 τὸν μὲν Ἀθηναίη θῆκεν, Διὸς ἐκγεγαυῖα,
 μελίζονα τ' εἰσιδέειν καὶ πάσσονα, καὶ δὲ κάρητος 230
 οὐλας ἦκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.
 ὥς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἄνῃρ
 ἴδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη
 τέχνην παντοίην, χαρίεντα δὲ ἔργα τελεείει,

ὥς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις. 235
 ἔζετ' ἔπειτ' ἀπάνευθε κιὼν ἐπὶ θίνα θαλάσσης,
 κάλλει καὶ χάρισι στίλβων· θηεῖτο δὲ κούρη.
 δὴ ῥα τότε ἀμφιπόλοισιν ἐνπλοκάμοισι μετηγδα·

Ἐκδτὲ μιν, ἀμφίπολοι λευκώλενοι, ὄφρα τι εἴπω.
 οὐ πάντων ἀέκητι θεῶν, οἳ Ὀλυμπον ἔχουσι, 240
 Φαιήκεσσ' ὅδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισι·
 πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλιος δέατ' εἶναι,
 νῦν δὲ θεοῖσιν ἔοικε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
 αἱ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη
 ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μίμνειν. 245
 ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρώσιν τε πόσιν τε.'

ἌΩς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύον ἡδ' ἐπίθοντο,
 παρ δ' ἄρ' Ὀδυσσῆι ἔθεσαν βρώσιν τε πόσιν τε.
 ἦ τοι ὁ πῖνε καὶ ἦσθε πολύτλας διὸς Ὀδυσσεὺς
 ἄρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος. 250

Αὐτὰρ Ναυσικάα λευκώλενος ἄλλ' ἐνόησεν·
 εἴματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης,
 ζεύξεν δ' ἡμιόνους κρατερώνυχας, ἅν δ' ἔβη αὐτή.
 ὠτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Nausicaa brings Odysseus with her, but bids him enter
 the city alone.

Ἔορσεο δὴ νῦν, ξεῖνε, πόλινδ' ἵμεν, ὄφρα σε πέμψω
 πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἐνθα σέ φημι 255
 πάντων Φαιήκων εἰδησέμεν ὕσσοι ἄριστοι.
 ἀλλὰ μάλ' ὧδ' ἔρδειν· δοκέεις δέ μοι οὐκ ἀπινύσσειν·
 ὄφρ' ἂν μὲν κ' ἀγροὺς ἴομεν καὶ ἔργ' ἀνθρώπων,
 τόφρα σὺν ἀμφιπόλοισι μεθ' ἡμιόνους καὶ ἄμαξαν 260
 καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὁδὸν ἡγεμονεύσω.
 αὐτὰρ ἐπὶν πόλιος ἐπιβείομεν ἦν πέρι πύργος
 ὑψηλὸς, καλὸς δὲ λιμὴν ἐκάτερθε πόληος,

λεπτή δ' εἰσίθμη· νῆες δ' ὁδὸν ἀμφιέλισσαι
 εἰρύαται· πᾶσιν γὰρ ἐπίστιόν ἐστιν ἑκάστω. 265
 ἔνθα δέ τέ σφ' ἀγορή, καλὸν Ποσειδῆιον ἀμφίς,
 ῥυτοῖσιν λάεσσι καταρυνχέεσσ' ἀραρυῖα.
 ἔνθα δὲ νηῶν ὄπλα μελαινάων ἀλέγουσι,
 πείσματα καὶ σπείρα, καὶ ἀποξύνουσι ἐρετμά.
 οὐ γὰρ Φαιήκεσσι μέλει βιὸς οὐδὲ φαρέτρη, 270
 ἀλλ' ἴστοι καὶ ἐρετμὰ νεῶν καὶ νῆες εἵσαι,
 ἦσιν ἀγαλλόμενοι πολὺν περώωσι θάλασσαν,
 τῶν ἀλείνω φῆμιν ἀδευκέα, μή τις ὀπίσσω
 μωμεῖν· μᾶλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον·
 καὶ νῦ τις ὦδ' εἴπησι κακώτερος ἀντιβολήσας· 275
 ' τίς δ' ὅδε Ναυσικάα ἔπεται καλὸς τε μέγας τε
 ξείνος; ποῦ δέ μιν εὔρε; πόσις νῦ οἱ ἔσσεται αὐτῇ.
 ἦ τινά που πλαγχθέντα κομίσσατο ἧς ἀπὸ νηὸς
 ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὐ τινας ἐγγύθεν εἰσὶν·
 ἦ τίς οἱ εὐξαμένη πολυάρητος θεὸς ἦλθεν 280
 οὐρανόθεν καταβὰς, ἔξει δέ μιν ἥματα πάντα.
 βέλτερον, εἰ καὶ τῇ περ ἐποιοχόμενη πόσιν εὔρεν
 ἄλλοθεν· ἦ γὰρ τούσδε γ' ἀτιμάζει κατὰ δῆμον
 Φαίηκας, τοὶ μιν μνῶνται πολέες τε καὶ ἐσθλοί.
 ὥς ἐρέουσιν, ἔμοι δέ κ' ὀνειδεα τὰυτα γένοιτο. 285
 καὶ δ' ἄλλη νεμεσῶ, ἦ τις τοιαῦτά γε ῥέξοι,
 ἦ τ' ἀέκητι φίλων πατρὸς καὶ μητρὸς ἑόντων
 ἀνδράσι μίσγηται πρὶν γ' ἀμφάδιον γάμον ἔλθειν.
 ξεῖνε, σὺ δ' ὦδ' ἐμέθεν ξυνίει ἔπος, ὄφρα τάχιστα
 πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἔμοιο. 290
 δῆεις ἀγλαὸν ἄλσος Ἀθήνης ἄγχι κελεύθου
 αἰγείρων· ἐν δὲ κρήνῃ νάει, ἀμφὶ δὲ λειμών.
 ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυῖά τ' ἄλωη,
 τόσσον ἀπὸ πτόλιος ὅσσον τε γέγωνε βοήσας·
 ἔνθα καθεζόμενος μεῖναι χρόνον, εἰς ὃ κεν ἡμεῖς 295

ἄστυδε ἔλθωμεν καὶ ἰκώμεθα δώματα πατρός.
 αὐτὰρ ἐπὴν ἡμέας ἔλπη ποτὶ δώματ' ἀφίχθαι,
 καὶ τότε Φαιήκων ἵμεν ἐς πόλιν ἥδ' ἐρέεσθαι
 δώματα πατρός ἐμοῦ μεγαλήτορος Ἀλκινόοιο. 300
 ῥεῖα δ' ἀρίγνωτ' ἐστὶ καὶ ἂν πάις ἡγήσαιτο
 νῆπιος· οὐ μὲν γάρ τι ἑοικότα τοῖσι τέτυκται
 δώματα Φαιήκων, οἷος δόμος Ἀλκινόοιο
 ἦρωος. ἀλλ' ὅπότ' ἂν σε δόμοι κεκύθωσι καὶ αὐλῇ,
 ὧκα μάλα μεγάραιο διελθέμεν, ὅφρ' ἂν ἵκηαι
 μητέρ' ἐμήν ἢ δ' ἦσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ, 305
 ἡλάκατα στρωφῶς ἄλιπόρφυρα, θαῦμα ἰδέσθαι,
 κίονι κεκλιμένη· δμῳαὶ δέ οἱ εἶατ' ὅπισθεν.
 ἔνθα δὲ πατρός ἐμοῖο θρόνος ποτικέκλιται αὐτῇ,
 τῷ ὃ γε οἶνοποτάζει ἐφήμενος ἀθάνατος ὦς.
 τὸν παραμειψάμενος μητρὸς ποτὶ γούνασι χεῖρας 310
 βάλλειν ἡμετέρης, ἵνα νόστιμον ἡμαρ ἴδῃαι
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσί.
 [εἴ κέν τοι κείνῃ γε φίλα φρονέῃς' ἐνὶ θυμῷ,
 ἔλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαίαν.] 315

When they reach the city, Odysseus stops in the grove of Athena.

ὦς ἄρα φωνήσας ἵμασεν μάστιγι φαεινῇ
 ἡμιόνους· αἱ δ' ὧκα λίπον ποταμοῖο ῥέεθρα.
 αἱ δ' εὖ μὲν τρώων, εὖ δὲ πλίσσονται πόδεσσιν.
 ἡ δὲ μάλ' ἡμιόχευεν, ὅπως ἄμ' ἐπόλατο πεζοὶ
 ἀμφίπολοι τ' Ὀδυσσεύς τε· νόφ' δ' ἐπέβαλλεν ἱμάσθλην.
 δύσετό τ' ἡέλιος, καὶ τοὶ κλυτὸν ἄλσος ἵκοντο 321
 ἱρὸν Ἀθηναίης, ἧν ἄρ' ἔξετο διὸς Ὀδυσσεύς.
 αὐτίκ' ἔπειτ' ἡρᾶτο Διὸς κούρῃ μεγάλῳ·
 'Κλυθὶ μὲν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνῃ·

νῦν δὴ πέρ μεν ἄκουσον, ἐπεὶ πάρος οὗ ποτ' ἄκουσας 325
ῥαιομένου, ὅτε μ' ἔρῃαι κλυτὸς ἐννοσίγαιος.

δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἢ δ' ἐλεεινόν.'

ᾧ ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη·

αὐτῷ δ' οὗ πω φαίνεται ἐναντίη· αἶδετο γάρ ῥα

πατροκασίγνητον· ὃ δ' ἐπιζαφελῶς μενέαινευ

330

ἀντιθέφ' Ὀδυσῇ πάρος ἦν γαῖαν ἱκέσθαι.

ΟΔΥΣΣΕΙΑΣ Η.

'Οδυσσέως εἴσοδος πρὸς 'Αλκίουν.

Nausicaa reaches her home.

Ὡς δ' ὁ μὲν ἔνθ' ἡράτο πολύτλας δῖος 'Οδυσσεύς,
 κούρην δὲ προτὶ ἄστν φέρειν μένος ἡμιόνουιν.
 ἦ δ' ὅτε δὴ οὐ πατρὸς ἀγακλυτὰ δώμαθ' ἵκανε,
 στήσεν ἄρ' ἐν προθύροισι, κασίγνητοι δὲ μιν ἀμφὶς
 ἴσταντ' ἀθανάτοισι ἐναλγῆκιοι, οἳ ῥ' ὑπ' ἀπήνης
 ἡμιόνους ἔλνουν ἐσθῆτά τε ἔσφερων εἴσω.
 αὐτὴ δ' ἐς θάλαμον ἔδν ἦιε· δαίε δέ οἱ πῦρ
 γρηὺς 'Απειραΐη, θαλαμηπόλος Εὐρυμέδουσα,
 τήν ποτ' 'Απείρηθεν νέες ἤγαγον ἀμφιέλισσαι·
 'Αλκινόω δ' αὐτὴν γέρας ἔξελον, οὐνεκα πᾶσι
 Φαιήκεσσιν ἀνασσε, θεοῦ δ' ὥς δῆμος ἄκουεν·
 ἦ τρέφε Νausικάαν λευκώλενον ἐν μεγάροισιν.
 ἦ οἱ πῦρ ἀνέκαιε καὶ εἴσω δόρπον ἐκόσμει.

5

10

Odysseus is met by Athena in the form of a young girl.

Καὶ τότε 'Οδυσσεύς ὦρτο πόλινδ' ἵμεν· αὐτὰρ 'Αθήνη
 πολλὴν ἡέρα χεῦε φίλα φρονέουσ' 'Οδυσῆι,
 μή τις Φαιήκων μεγαθύμων ἀντιβολήσας
 κερτομέοι τ' ἐπέεσσι καὶ ἐξερέοιθ' ὅτις εἴη.
 ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύσεσθαι ἐρανήνην,
 ἔνθα οἱ ἀντεβόλησε θεὰ γλαυκῶπις 'Αθήνη

15

παρθενικῇ εἰκυνία νεήνιδι, κάλπιν ἔχούσῃ. 20
στή δὲ πρόσθ' αὐτοῦ· ὁ δ' ἀνείρετο δῖος Ὀδυσσεύς·

‘ὦ τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαιο
Ἀλκινόου, ὃς τοῖσδε μετ' ἀνθρώποισιν ἀνάσσει·
καὶ γὰρ ἐγὼ ξεῖνος ταλαπείριος ἐνθάδ' ἱκάνω
τηλόθεν ἐξ ἀπῆς γαίης· τῷ οὗ τινα οἶδα 25
ἀνθρώπων, οἳ τήνδ' πόλιν καὶ ἔργα νέμονται.’

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
‘τοιγὰρ ἐγὼ τοι, ξεῖνε πάτερ, δόμον ὅν με κελεύεις
δείξω, ἐπεὶ μοι πατὴρ ἀμύμονος ἐγγύθι ναίει.
ἀλλ' ἴθι σιγῇ τοῖον, ἐγὼ δ' ὁδὸν ἡγεμονεύσω· 30
μηδὲ τιν' ἀνθρώπων προτιόσσεο μηδ' ἐρέεινε.
οὐ γὰρ ξείνους οἶδε μάλ' ἀνθρώπους ἀνέχονται,
οὐδ' ἀγαπαζόμενοι φιλέουσ' ὅς κ' ἄλλοθεν ἔλθῃ.
νῆυσί θοῇσιν τοί γε πεποιθότες ὠκείησι
λαῖτμα μέγ' ἐκπερώσῃς, ἐπεὶ σφισι δῶκ' ἐνοσίχθων· 35
τῶν νέες ὠκείαι ὥσπερ πτερὸν ἦν νόημα.’

‘Ὡς ἄρα φωνήσας ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαίνει θεοῖο.
τὸν δ' ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν
ἐρχόμενον κατὰ ἕστῃ διὰ σφέας· οὐ γὰρ Ἀθήνη 40
εἷα εὐπλόκαμος, δευρὴ θεὸς, ἣ ῥά οἱ ἀχλὺν
θεσπεσίην κατέχευε φίλα φρονέουσ' ἐνὶ θυμῷ.
θαύμαζεν δ' Ὀδυσσεὺς λιμένας καὶ νῆας εἰσας
αὐτῶν θ' ἡρώων ἀγοράς καὶ τείχεα μακρὰ
ὕψηλὰ, σκολόπεσσιν ἀρηρότα, θαῦμα ἰδέσθαι. 45
ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δώμαθ' ἴκοντο,
τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·

She directs him to the house of Alcinous.

‘Οὗτος δὴ τοι, ξεῖνε πάτερ, δόμος, ὅν με κελεύεις
πεφραδέν· δῆεις δὲ διοτρεφέας βασιλῆας,

δαίτην δαιτυμένους· σὺ δ' ἔσω κίε μηδέ τι θυμῷ 50
 τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων
 ἔργοισιν τελέθει, εἰ καὶ ποθεν ἄλλοθεν ἔλθοι.
 δέσποιναν μὲν πρῶτα κιχήσσαι ἐν μεγάροισιν·
 Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, ἔκ δὲ τοκῆων 55
 τῶν αὐτῶν οἳ περ τέκον Ἀλκίνοον βασιλῆα.
 Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων
 γείνατο καὶ Περίβοια, γυναικῶν εἶδος ἀρίστη,
 ὀπλοτάτη θυγάτηρ μεγαλήτορος Εὐρυμέδοντος,
 ὃς ποθ' ὑπερθύμοισι Γιγάντεσσιν βασίλευεν.
 ἀλλ' ὁ μὲν ὤλεσε λαὸν ἀτάσθαλον, ὤλετο δ' αὐτὸς, 60
 τῇ δὲ Ποσειδάων ἐμίγη, καὶ ἐγείνατο παῖδα
 Ναυσίθοον μεγάρῳ, ὃς ἐν Φαίῳ ξιν ἄνασσε·
 Ναυσίθοος δ' ἔτεκεν Ῥηξήνορά τ' Ἀλκινόον τε.
 τὸν μὲν ἄκουρον ἰόντα βάλ' ἀργυρότοξος Ἀπόλλων
 νυμφίον ἐν μεγάρῳ, μίαν οἴην παῖδα λιπόντα 65
 Ἀρήτην· τὴν δ' Ἀλκίνοος ποιήσατ' ἄκοιτιν,
 καὶ μιν ἔτισ' ὥς οὐ τις ἐπὶ χθονὶ τίεται ἄλλη,
 ὅσσαι νῦν γε γυναῖκες ὑπ' ἀνδράσιν οἶκον ἔχουσιν.
 ὥς κείνη περὶ κῆρι τετίμηται τε καὶ ἔστιν
 ἔκ τε φίλων παίδων ἔκ τ' αὐτοῦ Ἀλκινόοιο 70
 καὶ λαῶν, οἳ μὲν ῥα θεὸν ὥς εἰσορόωντες
 δειδέχεται μύθοισιν, ὅτε στείχῃσ' ἀνὰ ἄστυ.
 οὐ μὲν γάρ τι νόου γε καὶ αὐτὴ δεύεται ἐσθλοῦ·
 οἴσιν τ' εὖ φρονέῃσι καὶ ἀνδράσι νείκεα λύει.
 εἰ κέν τοι κείνη γε φίλα φρονέῃσ' ἐνὶ θυμῷ, 75
 ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἱκέσθαι
 οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαίαν·

Description of the palace and gardens of Alcinoüs.

* Ὡς ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη
 πόντον ἐπ' ἀτρύγετον, λίπε δὲ Σχερίην ἐρατεινὴν,

ἴκετο δ' ἐς Μαραθῶνα καὶ εὐρυάγνιαν Ἀθήνην, 80
 δύνε δ' Ἐρεχθίδος πυκινὸν δόμον. αὐτὰρ Ὀδυσσεὺς
 Ἀλκινόου πρὸς δώματ' ἔε κλυτά· πολλὰ δέ οἱ κῆρ
 ὄρμαιν' ἱσταμένῳ, πρὶν χάλκεον οὐδὸν ἰκέσθαι.
 ὥς τε γὰρ ἡελίου αἴγλη πέλεν ἥε σελήνης 85
 δῶμα κάθ' ὕφερες μεγαλήτορος Ἀλκινόοιο.
 χάλκεοι μὲν γὰρ τοῖχοι ἑλληδάδατ' ἔνθα καὶ ἔνθα,
 ἐς μυχὸν ἐξ οὐδοῦ, περὶ δὲ θριγκὸς κύναιοι·
 χρύσειαι δὲ θύραι πυκινὸν δόμον ἐντὸς ἔεργον·
 σταθμοὶ δ' ἀργύρεοι ἐν χαλκῷ ἕστασαν οὐδῶ, 90
 ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσή δὲ κορώνη.
 χρύσειοι δ' ἐκάτερθε καὶ ἀργύρεοι κύνες ἦσαν,
 οὓς Ἥφαιστος ἔτευξεν ἰδυίῃσι πραπίδεσσι
 δῶμα φυλασσέμεναι μεγαλήτορος Ἀλκινόοιο,
 ἀθανάτους ὄντας καὶ ἀγήρως ἥματα πάντα.
 ἐν δὲ θρόνοι περὶ τοίχου ἐρηρέδατ' ἔνθα καὶ ἔνθα, 95
 ἐς μυχὸν ἐξ οὐδοῦ διαμπερές, ἔνθ' ἐνὶ πέπλοι
 λεπτοὶ εὐνήτοι βεβλήατο, ἔργα γυναικῶν.
 ἔνθα δὲ Φαιήκων ἡγήτορες ἐδριόωντο
 πίνοντες καὶ ἔδοντες· ἐπηετανὸν γὰρ ἔχεσκον.
 χρύσειοι δ' ἄρα κοῦροι ἐυδμήτων ἐπὶ βωμῶν 100
 ἕστασαν αἰθομένας δαΐδας μετὰ χερσὶν ἔχοντες,
 φαίνοντες νύκτας κατὰ δώματα δαιτυμόνεσσι.
 πεντήκοντα δέ οἱ δμῳαὶ κατὰ δῶμα γυναῖκες
 αἱ μὲν ἀλετρεύουσι μύλης ἐπὶ μῆλοπα καρπὸν,
 αἱ δ' ἱστοὺς ὑφώσι καὶ ἡλάκατα στρωφώσιν 105
 ἥμεναι, οἷά τε φύλλα μακεδυῆς αἰγείροιο·
 καιροσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον.
 ὅσσοι Φαίηκες περὶ πάντων ἱδρὶες ἀνδρῶν
 νῆα θοῇ ἐνὶ πόντῳ ἑλαυνέμεν, ὥς δὲ γυναῖκες
 ἱστῶν τεχνήσασαι· περὶ γάρ σφισι δῶκεν Ἀθήνη 110
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἱσθλάς.

ἔκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων
 τετράγνος· περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν.
 ἔνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθώοντα,
 ὄγχυαι καὶ ροιαί καὶ μηλέαι ἀγλαόκαρποι 115
 συκείαι τε γλυκεραί καὶ ἐλαίαι τηλεθόωσαι.
 τάων οὐ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει
 χείματος οὐδὲ θέρεως, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ
 Ζεφυρίῃ πνέουσα τὰ μὲν φύει, ἄλλα δὲ πέσσει.
 ὄγχυη ἐπ' ὄγχυη γηράσκει, μῆλον δ' ἐπὶ μῆλῳ, 120
 αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σῦκον δ' ἐπὶ σύκῳ.
 ἔνθα δέ οἱ πολύκαρπος ἁλῶνι ἐρρίζωται,
 τῆς ἕτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ
 τέρσεται ἡελίῳ, ἐτέρας δ' ἄρα τε τρυγώσιν,
 ἄλλας δὲ τραπέουσιν· πάροιθε δέ τ' ὄμφακές εἰσιν 125
 ἄνθος ἀφιείσαι, ἕτεροι δ' ὑποπερκάζουσιν.
 ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νείατον ὄρχον
 παντοῖαι πεφύκασιν, ἐπηγετανὸν γανώσσαι·
 ἐν δὲ δύο κρήναι ἥ μὲν τ' ἀνὰ κῆπον ἅπαντα
 σκίδναται, ἥ δ' ἐτέρωθεν ὑπ' αὐλῆς οὐδὸν ἵησι 130
 πρὸς δόμον ὑψηλὸν, ὅθεν ὑδρεύοντο πολῖται.
 τοῖ' ἄρ' ἐν Ἀλκινόοιο θεῶν ἔσαν ἀγλαὰ δῶρα.

Odysseus appears in the midst and supplicates Arete.

Ἔνθα στὰς θηεῖτο πολύτλας δῖος Ὀδυσσεύς.
 αὐτὰρ ἐπειδὴ πάντα ἐφ' ἠγήσατο θυμῷ,
 καρπαλίμως ὑπὲρ οὐδὸν ἐβήσετο δώματος εἴσω. 135
 εὔρε δὲ Φαιήκων ἡγήτορας ἠδὲ μέδοντας
 σπένδοντας δεπᾶεσσιν ἐνσκόπῳ ἀργειφόντῃ,
 ᾧ πυμάτῳ σπένδεδεσκον, ὅτε μνησαίατο κοῖτον.
 αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὀδυσσεύς,
 πολλὴν ἡέρ' ἔχων, ἣν οἱ περίχευεν Ἀθήνη,
 ὄφρ' ἴκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα. 140

ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὀδυσσεὺς,
καὶ τότε δὴ ῥ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ.
οἱ δ' ἄνεψ ἐγένοντο δόμον κάτα φῶτα ἰδόντες,
θαύμαζον δ' ὀρόωντες· ὁ δὲ λιτάνευεν Ὀδυσσεύς· 145

ἘἈρήτη, θύγατερ Ῥηξήνορος ἀντιθέοιο,
σὸν τε πόσιν σά τε γούναθ' ἱκάνω πολλὰ μογήσας,
τούσδε τε δαιτυμόνας, τοῖσιν θεοὶ ὄλβια δοῖεν
ζῶμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος
κτῆματ' ἐνὶ μεγάρουσι γέρας θ' ὅ τι δῆμος ἔδωκεν. 150
αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ' ἱκέσθαι
θάσσον, ἐπεὶ δὴ δηθὰ φίλων ἄπο πῆματα πάσχω·

ὦς εἰπὼν κατ' ἄρ' ἔξετ' ἐπ' ἐσχάρῃ ἐν κονίῃσι
πὰρ πυρὶ· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
ὁψὲ δὲ δὴ μετέειπε γέρον ἥρως Ἑχένης, 155
ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν
καὶ μύθοισι κέκαστο, παλαιὰ τε πολλὰ τε εἰδώς·
ὅ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπεν·

ἘἈλκίνο', οὐ μὲν τοι τόδε κάλλιον οὐδὲ ἔοικε,
ξείνων μὲν χαμαὶ ἦσθαι ἐπ' ἐσχάρῃ ἐν κονίῃσιν· 160
οἶδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανύωνται.
ἀλλ' ἄγε δὴ ξείνων μὲν ἐπὶ θρόνου ἀργυρολόου
εἶσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον
οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῃ
σπείσομεν, ὅς θ' ἱκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ· 165
δόρπον δὲ ξείνῳ ταμὴν δότω ἔνδον ἐόντων·

Alcinous raises him from the hearth and sets food
before him,

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο,
χειρὸς ἐλὼν Ὀδυσῆα δαΐφρονα ποικιλομήτην
ῥωσεν ἀπ' ἐσχαρόφιν καὶ ἐπὶ θρόνου εἷσε φαεινοῦ;
νῖον ἀναστήσας ἀγαπήνορα Λαοδάμαντα, 170

ὅς οἱ πλησίον ἔξε, μάλιστα δέ μιν φιλέεσκε.
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,
 νύκασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.
 αὐτὰρ ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεύς·
 καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·

175

‘ Ποντόνοε, κρητῆρα κερασσάμενος μέθῃ νείμῃον
 πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῳ
 σπείσομεν, ὅς θ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ.’

180

Ἔως φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,
 νόμῃσεν δ' ἄρα πᾶσιν ἐπαρξάμενος δεπάεσσιν.
 αὐτὰρ ἐπεὶ σπείσαν τ' ἔπιόν θ' ὅσον ἤθελε θυμὸς,
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε.

185

promising on the morrow to see about his convey home.

‘ Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
 ὅφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 νῦν μὲν δαισάμενοί κατακέετε οἴκαδ' ἰόντες·
 ἠῶθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες
 ξείνων ἐνὶ μεγάροις ξεινίσσομεν ἠδὲ θεοῖσιν
 ῥέζομεν ἱερὰ καλὰ, ἔπειτα δὲ καὶ περὶ πομπῆς
 μνησόμεθ', ὥς χ' ὁ ξείνος ἀνενθε πόνου καὶ ἀνίης
 πομπῇ ὑφ' ἡμετέρῃ ἦν πατρίδα γαῖαν ἔκηται
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστὶ,
 μηδέ τι μεσσηγύς γε κακὸν καὶ πῆμα πάθῃσι
 πρὶν γε τὸν ἧς γαίης ἐπιβήμεναι· ἔνθα δ' ἔπειτα
 πείσεται ἄσσα οἱ αἶσα κατὰ κλῶθές τε βαρεῖαι
 γεινομένῳ νήσαντο λίνῳ, ὅτε μιν τέκε μήτηρ.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν,
 ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανύωνται.

190

195

200

αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς
 ἡμῖν, εὖτ' ἔρδωμεν ἀγακλειτὰς ἐκατόμβας,
 δαίνυνται τε παρ' ἅμμι καθήμενοι ἔνθα περ ἡμεῖς.
 εἰ δ' ἄρα τις καὶ μῦθος ἰὼν ξύμβληται ὀδότης,
 οὐ τι κατακρύπτουσιν, ἐπεὶ σφισιν ἐγγύθεν εἰμὲν,
 ὥς περ Κύκλωπές τε καὶ ἄγρια φύλα Γιγάντων.' 205

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'Ἀλκίνο', ἄλλο τί μοι μελέτω φρεσὶν· οὐ γὰρ ἐγὼ γε
 ἀθανάτοισιν ἔοικα, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 οὐδέμας οὐδὲ φύην, ἀλλὰ θνητοῖσι βροτοῖσιν·
 οὓς τινας ὑμεῖς ἴστε μάλιστ' ὀχέοντας ὀϊζὺν
 ἀνθρώπων, τοῖσιν κεν ἐν ἄλγεσιν ἰσωσαίμην. 210

καὶ δ' ἔτι κεν καὶ μᾶλλον ἐγὼ κακὰ μυθησαίμην,
 ὅσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα.
 ἀλλ' ἐμὲ μὲν δορπῆσαι ἐάσατε κηδόμενόν περ·
 οὐ γάρ τι στρυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο
 ἔπλετο, ἢ τ' ἐκέλευσεν ἔο μνήσασθαι ἀνάγκη
 καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,
 ὥς καὶ ἐγὼ πένθος μὲν ἔχω φρεσὶν, ἡ δὲ μάλ' αἰεὶ
 ἐσθήμεναι κέλεται καὶ πινέμεν, ἐκ δέ με πάντων
 ληθάνει ὅσσο' ἔπαθον, καὶ ἐνιπλήσασθαι ἀνώγει. 220

ὑμεῖς δ' ὀτρύνεσθαι ἅμ' ἡοὶ φαινομένηφιν,
 ὥς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης,
 καὶ περ πολλὰ παθόντα· ἰδόντα με καὶ λίποι αἰὼν
 κτήσιν ἐμῇν, δμῳάς τε καὶ ὑψερεφὲς μέγα δῶμα.' 225

ᾧς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἡδ' ἐκέλευον
 πεμπέμεναι τὸν ξείνου, ἐπεὶ κατὰ μοῖραν ἔειπεν.
 αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιὼν θ' ὅσον ἤθελε θυμὸς,
 οἱ μὲν κακκεῖοντες ἔβαν οἰκόνδε ἕκαστος,
 αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς,
 παρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδὴς
 ἦσθην· ἀμφίπολοι δ' ἀπεκόσμεον ἔντευ δαιτὸς. 230

τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων
 ἔγνων γὰρ φάρός τε χιτῶνά τε εἴματ' ἰδοῦσα
 καλὰ, τὰ ῥ' αὐτῇ τεύξε σὺν ἀμφιπόλοισι γυναιξί·
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

235

Odysseus tells how he had come to Scheria.

Ἔειπε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·
 τίς πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἴματ' ἔδωκεν;
 οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἰκέσθαι;

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

ἄργαλέον, βασίλεια, διηνεκέως ἀγορεύσαι
 κήδε', ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνες·
 τοῦτο δέ τοι ἔρέω ὃ μ' ἀνείρρει ἡδὲ μεταλλᾶς.

241

Ὀγυγίη τις νῆσος ἀπόπροθεν εἰν ἄλλ' κεῖται,
 ἔνθα μὲν Ἀτλαντος θυγάτηρ, δολόεσσα Καλυψώ,
 ναίει ἐνπλόκαμος, δεινὴ θεός· οὐδέ τις αὐτῇ

245

μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων.
 ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἦγαγε δαίμων
 οἶον, ἐπεὶ μοι νῆα θοὴν ἀργήτι κεραυνῷ

Ζεὺς ἔλσας ἐκέασσε μέσφ' ἐνὶ οἴνοπι πόντῳ.

250

[ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἐταῖροι,
 αὐτὰρ ἐγὼ τρύπιν ἀγκὰς ἑλὼν νεὸς ἀμφιελίσσης
 ἐννήμαρ φερόμην· δεκάτῃ δέ με νυκτὶ μελαίνῃ
 νῆσον ἐς Ὀγυγίην πέλασαν θεοί, ἔνθα Καλυψώ
 ναίει ἐνπλόκαμος, δεινὴ θεός, ἥ με λαβοῦσα
 ἐνδυκέως ἐφίλει τε καὶ ἔτρεφεν ἡδὲ ἔφασκε
 θήσειν ἀθάνατον καὶ ἀγήρων ἥματα πάντα·

255

ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.]
 ἔνθα μὲν ἐπτάετες μένον ἔμπεδον, εἴματα δ' αἰεὶ
 δάκρυσι δεύεσκον, τὰ μοι ἄμβροτα δῶκε Καλυψώ·
 ἀλλ' ὅτε δὴ ὄγδοόν μοι ἐπιπλόμενον ἔτος ἦλθε,
 καὶ τότε δὴ μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι

260

Ζητὸς ὑπ' ἀγγελίης, ἥ καὶ νόος ἐτράπετ' αὐτῆς.
 πέμπε δ' ἐπὶ σχεδὴς πολυδέσμου, πολλὰ δ' ἔδωκε,
 σῖτον καὶ μέθυ ἡδὺν, καὶ ἄμβροτα εἴματα ἔσσειν, 265
 οὔρου δὲ προέηκεν ἀπήμονά τε λιαρὸν τε.
 ἑπτὰ δὲ καὶ δέκα μὲν πλέον ἤματα ποντοπορεύων,
 ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιάοντα
 γαίης ὑμετέρης, γήθησε δέ μοι φίλον ἦτορ
 δυσμόρῳ· ἥ γὰρ ἔμελλον ἔτι ξυνέσεσθαι οἰζυῖ 270
 πολλῇ, τὴν μοι ἐπῶρσε Ποσειδάων ἐνοσίχθων,
 ὃς μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθα,
 ὥρηνεν δὲ θάλασσαν ἀθέσφατον, οὐδέ τι κῶμα
 εἶα ἐπὶ σχεδὴς ἄδυνά στενάχοντα φέρεσθαι.
 τὴν μὲν ἔπειτα θύελλα διεσκέδασ'· αὐτὰρ ἐγὼ γε 275
 νηρόμενος τόδε λαῖτμα διέτμαγον, ὅφρα με γαίῃ
 ὑμετέρῃ ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ.
 ἔνθα κέ μ' ἐκβαλίνοντα βιήσατο κύμ' ἐπὶ χέρσου,
 πέτρῃς πρὸς μεγάλῃσι βαλὼν καὶ ἀτερπεί χάρῳ·
 ἀλλ' ἀναχασσάμενος νῆχον πάλιν, εἰς ἐπήλθον 280
 ἐς ποταμὸν, τῇ δὴ μοι εἴεσατο χῶρος ἄριστος,
 λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.
 ἐκ δ' ἔπесον θυμῃ γερῶν, ἐπὶ δ' ἄμβροστί νύξ
 ἦλυθ'· ἐγὼ δ' ἀπάνευθε διυπετέος ποταμοῖο
 ἐκβὰς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα 285
 ἡφυσάμην· ὕπνου δὲ θεὸς κατ' ἀπείρουνα χεῦεν.
 ἔνθα μὲν ἐν φύλλοισι, φίλον τετιμημένος ἦτορ,
 εὐδον παννύχιος καὶ ἐπ' ἡῶ καὶ μέσον ἡμαρ·
 δύσετό τ' ἥελιος, καὶ με γλυκὺς ὕπνος ἀνῆκεν.
 ἀμφιπόλους δ' ἐπὶ θινὶ τῆς ἐνόησα θυγατρὸς 290
 παιζούσας, ἐν δ' αὐτῇ ἔην εἰκυῖα θεῇσι.
 τὴν ἰκέτευσ'· ἥ δ' οὐ τι νοήματος ἡμβροτεν ἐσθλοῦ,
 ὥς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα
 ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.

ἦ μοι σῖτον ἔδωκεν ἄλις ἡδ' αἶθοπα οἶνον, 295
καὶ λούσ' ἐν ποταμῷ, καὶ μοι τάδε εἴματ' ἔδωκε.
ταῦτά τοι ἀχνύμενός περ ἀληθείην κατέλεξα.'

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
'ξείν', ἦ τοι μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησε
παῖς ἐμὴ, οὐνεκά σ' οὐ τι μετ' ἀμφιπόλοισι γυναιξίν 300
ἦγεν ἐς ἡμέτερον· σὺ δ' ἄρα πρῶτην ἰκέτευσας.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'ἦρως, μή μοι τοῦνεκ' ἀμύνονα νείκεε κούρη·
ἦ μὲν γάρ μ' ἐκέλευε σὺν ἀμφιπόλοισιν ἔπεσθαι·
ἀλλ' ἐγὼ οὐκ ἔθελον δείσας αἰσχυρόμενός τε, 305
μή πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἰδόντι·
δύσζηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φῦλ' ἀνθρώπων.'

Aleinous promises him his convey for the morrow,

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
'ξείν', οὐ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ
μαψιδίως κεχολῶσθαι· ἀμείνω δ' αἶσιμα πάντα. 310
αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
τοῖος ἐὼν οἷός ἐσσι, τά τε φρονέων ἅ τ' ἐγὼ περ,
παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι
αὐθι μένων· οἶκον δέ τ' ἐγὼ καὶ κτήματα δοῖν,
εἰ κ' ἐθέλων γε μένοισ· ἀέκοντα δέ σ' οὐ τις ἐρύξει 315
Φαιήκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.
πομπὴν δ' ἐς τόδ' ἐγὼ τεκμαίρομαι, ὅφρ' εὖ εἰδῆς,
αὔριον ἔς· τῆμος δὲ σὺ μὲν δεδμημένος ὕπνῳ
λέξεαι, οἱ δ' ἐλόωσι γαλήνην, ὅφρ' ἂν ἵκηαι
πατρίδα σὴν καὶ δῶμα, καὶ εἰ πού τοι φίλον ἐστίν, 320
εἰ περ καὶ μάλα πολλὸν ἐκαστέρω ἔστ' Εὐβοίης,
τὴν περ τηλοτάτῳ φάσ' ἔμμεναι οἳ μιν ἴδοντο
λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν
ἦγον ἐποψόμενον Τιτυδὸν, Γαίημιον υἱόν.

καὶ μὲν οἱ ἔνθ' ἦλθον, καὶ ἄτερ καμάτοιο τέλεσσαν 325
 ἤματι τῷ αὐτῷ καὶ ἀπήνυσαν οἰκαδ' ὀπίσσω.
 εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσσον ἄρισται
 νῆες ἐμαὶ καὶ κοῦροι ἀναρρίπτειν ἅλα πηδῶ.
 ὦς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
 εὐχόμενος δ' ἄρα εἶπεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε· 330
 'Ζεῦ πάτερ, αἶθ' ὅσα εἶπε τελευτήσειεν ἅπαντα
 Ἀλκίνοος· τοῦ μὲν κεν ἐπὶ ζεῖδωρον ἄρουραν
 ἄσβεστον κλέος εἴη, ἐγὼ δέ κε πατρίδ' ἰκοίμην.'

and all retire for the night.

ὦς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 κέκλετο δ' Ἀρήτη λευκώλενος ἀμφιπόλοισι 335
 δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
 χλαῖνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.
 αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι· 340
 αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσαι,
 ὄτρυνον Ὀδυσῆα παριστάμεναι ἐπέεσσιν·
 'Ὅρσο κέων, ὦ ξεῖνε· πεπολήται δέ τοι εὐνὴ·
 ὥς φάν· τῷ δ' ἀσπαστὸν εἰείσατο κοιμηθῆναι.
 ὥς ὁ μὲν ἔνθα καθεῖδε πολύτλας δῖος Ὀδυσσεύς
 τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ· 345
 Ἀλκίνοος δ' ἄρα λέκτο μυχῷ δόμου ὑψηλοῖο,
 παρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνὴν.

ΟΔΥΣΣΕΙΑΣ Θ.

Ὀδυσσεὺς σύστασις πρὸς Φαίακας.

Alcinous calls an assembly, and proposes to send
Odysseus home.

Ἦμος δ' ἡριγένεια φάνη ρόδοδάκτυλος Ἥδης,
 ὦρνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο,
 ἂν δ' ἄρα διογενὴς ὦρτο ποτλίπορθος Ὀδυσσεύς.
 τοῖσιν δ' ἡγεμόνευ' ἱερὸν μένος Ἀλκινόοιο
 Φαίηκων ἀγορήνδ', ἣ σφιν παρὰ νηυσὶ τέτυκτο. 5
 ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοισι
 πλησίον· ἣ δ' ἂν ἄστυ μετῴχετο Παλλὰς Ἀθήνη,
 εἰδομένη κήρυκι δαΐφρονος Ἀλκινόοιο,
 νόστον Ὀδυσσῆι μεγαλήτορι μητιόωσα,
 καὶ ῥα ἐκάστῳ φωτὶ παρασταμένη φάτο μῦθον· 10
 'Δεῦτ' ἄγε, Φαίηκων ἡγήτορες ἠδὲ μέδοντες,
 εἰς ἀγορὴν ἵεναι, ὅφρα ξείνοιο πύθῃσθε,
 ὃς νέον Ἀλκινόοιο δαΐφρονος ἔκετο δῶμα
 πόντον ἐπιπλαγχθεὶς, δέμας ἀθανάτοισιν ὅμοιος.'
 Ὡς εἰποῦσ' ὦτρυνε μένος καὶ θυμὸν ἐκάστων. 15
 καρπαλίμως δ' ἐμπληντο βροτῶν ἀγοραί τε καὶ ἔδραι
 ἀγρομένων· πολλοὶ δ' ἄρα θηήσαντο ἰδόντες
 υἷὸν Λαέρταο δαΐφρονα. τῷ δ' ἄρ' Ἀθήνη
 θεσπεσίην κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις,
 καὶ μιν μακρότερον καὶ πάσσονα θῆκεν ἰδέσθαι, 20

ὥς κεν Φαίηκεσσι φίλος πάντεσσι γένοιτο
 δεινός τ' αἰδοῖός τε, καὶ ἐκτελέσειεν ἀέθλους
 πολλοὺς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος.
 αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὀμηγερέες τ' ἐγένοντο,
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε 25

‘Κέκλυτε, Φαίηκων ἡγήτορες ἠδὲ μέδοντες,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 ξείνος ὄδ', οὐκ οἷδ' ὅς τις, ἀλώμενος ἔκετ' ἐμὸν δῶ,
 ἢ ἐπρὸς ἡοίων ἢ ἐσπερίων ἀνθρώπων
 πομπὴν δ' ὀτρύνει, καὶ λίσσεται ἐμπεδον εἶναι. 30
 ἡμεῖς δ', ὥς τὸ πάρος περ, ἐποτρυνώμεθα πομπήν.
 οὐδὲ γὰρ οὐδέ τις ἄλλος, ὅτις κ' ἐμὰ δῶμαθ' ἔκηται,
 ἐνθάδ' ὀδυρόμενος δηρὸν μένει εἵνεκα πομπῆς.
 ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα διὰν
 πρωτόπλοον, κούρω δὲ δύω καὶ πευτήκοντα 35
 κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι.
 δησάμενοι δ' εὖ πάντες ἐπὶ κληῖσιν ἐρετμὰ
 ἔκβητ'. αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε δαῖτα
 ἡμέτερόνδ' ἐλθόντες· ἐγὼ δ' εὖ πᾶσι παρέξω.
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι 40
 σκηπτοῦχοι βασιλῆες ἐμὰ πρὸς δῶματα καλὰ
 ἔρχεσθ', ὅφρα ξείνων ἐνὶ μεγάροισι φιλέωμεν
 μηδὲ τις ἀρνεῖσθω· καλέσασθε δὲ θεῖον αἰοῖδον,
 Δημόδοκον· τῷ γάρ ῥα θεὸς περὶ δῶκεν αἰοῖδῃν
 τέρπειν, ὅππῃ θυμὸς ἐποτρύνῃσι ἀεΐδειν.’ 45

A ship is manned, and the chieftains meet at the palace.

ἌΩς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο
 σκηπτοῦχοι· κῆρυξ δὲ μετώχετο θεῖον αἰοῖδον.
 κούρω δὲ κρινθέντε δύω καὶ πευτήκοντα
 βήτην, ὥς ἐκέλευσ', ἐπὶ θῖν' ἁλὸς ἀπρυγέτοιο.
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν, 50

νῆα μὲν οἷ γε μέλαιναν ἄλδς βένθοσδε ἔρυσσαν,
 ἐν δ' ἰστόν τ' ἐτίθεντο καὶ ἰστία νηὶ μελαίνῃ,
 ἡρτύναντο δ' ἑρεμὰ τροποῖς ἐν δερματίνοισι,
 πάντα κατὰ μοῖραν· ἀνὰ θ' ἰστία λευκὰ πέτασσαν.
 ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν· αὐτὰρ ἔπειτα 55
 βάν ρ' ἔμεν Ἀλκινόοιο δαΐφρονος ἔς μέγα δῶμα.
 πλήντο δ' ἄρ' αἴθουσαί τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν
 [ἀγρομένων· πολλοὶ δ' ἄρ' ἔσαν νέοι ἡδὲ παλαιοί].
 τοῖσιν δ' Ἀλκίνοος δυοκαίδεκα μῆλ' ἰέρευσεν,
 ὑκτῷ δ' ἀργιόδοντας ὕας, δύο δ' εἰλίποδας βοῦς· 60
 τοὺς δέρον ἀμφί θ' ἔπον, τετύκοντό τε δαῖτ' ἐρατεινῇν.

The bard Demodocus is brought in,

Κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρήϊρον αἰοῖδον,
 τὸν πέρι μοῦσ' ἐφίλησε, δίδου δ' ἀγαθόν τε κακόν τε·
 ὀφθαλμῶν μὲν ἄμερσε, δίδου δ' ἡδεῖαν αἰοιδήν,
 τῷ δ' ἄρα Πουτόνοος θῆκε θρόνον ἀργυρόηλον 65
 μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.
 κάδ δ' ἐκ πασσαλόφει κρέμασεν φόρμιγγα λίγεια
 αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἐλέσθαι
 κῆρυξ· πὰρ δ' ἐτίθει κάνεον καλήν τε τράπεζαν,
 πὰρ δὲ δέπας οἴνοιο, πιεῖν ὅτε θυμὸς ἀνώγει. 70
 οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

and sings of the strife of Odysseus and Achilles.

μοῦσ' ἄρ' αἰοῖδον ἀνῆκεν ἀειδέμεναι κλέα ἀνδρῶν,
 οἷμης τῆς τότε ἄρα κλέος οὐρανὸν εὐρὴν ἔκανε,
 νεῖκος Ὀδυσσῆος καὶ Πηλεΐδew Ἀχιλλῆος, 75
 ὥς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλερῇ
 ἐκπάγλοις ἐπέεσσιν, ἀναξ δ' ἀνδρῶν Ἀγαμέμνων

χαίρε νόφ, ὅτ' ἄριστοι Ἀχαιῶν δηριδώντο.
 ὥς γάρ οἱ χρεῖων μνηθήσατο Φοῖβος Ἀπόλλων
 Πυθοῖ ἐν ἡγαθέῃ, ὅθ' ὑπέρβη λάϊνον οὐδὸν
 χρησόμενος· τότε γάρ ῥα κυλίνδετο πήματος ἀρχή
 Τρωσὶ τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλὰς.

80

The story moves Odysseus to tears.

Ταῦτ' ἄρ' αἰδοὺς ἔειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
 πορφύρεον μέγα φᾶρος ἔλων χερσὶ στιβαρῇσι
 κἂκ κεφαλῆς εἵρυσσε, κάλυψε δὲ καλὰ πρόσωπα·
 αἶδετο γὰρ Φαίηκας ὑπ' ὀφρύσι δάκρυα λείβων.
 ἦ τοι ὅτε λήξειεν αἰδῶν θεῖος αἰδοὺς,
 δάκρυ' ὁμορξάμενος κεφαλῆς ἄπο φᾶρος ἔλεσκε
 καὶ δέπας ἀμφικύπελλον ἔλων σπείσασκε θεοῖσιν·
 αὐτὰρ ὅτ' ἂψ ἄρχοιτο καὶ ὀτρύνειαν αἰδεῖν
 Φαιήκων οἱ ἄριστοι, ἐπεὶ τέρπουτ' ἐπέεσσιν,
 ἂψ Ὀδυσσεὺς κατὰ κρᾶτα καλυψάμενος γοάσκειν.
 ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
 Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἡδ' ἐνόησεν
 ἡμενος ἄγχι αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·

85

90

95

Ἐκέλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες·
 ἡδὴ μὲν δαιτὸς κεκορήμεθα θυμὸν εἰσης
 φόρμιγγός θ', ἡ δαιτὶ συνήγορός ἐστι θαλεῖη·
 νῦν δ' ἐξέλθωμεν καὶ ἀέθλων πειρηθῶμεν
 πάντων, ὥς χ' ὁ ξείνος ἐνίσπη οἷσι φίλοισιν,
 οἴκαδε νοστήσας, ὅσσον περιγινόμεθ' ἄλλων
 πύξ τε παλαισμοσύνη τε καὶ ἄλμασιν ἡδὲ πόδεσσιν·

100

The games.

*Ὡς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο.

καὶ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λήγειαν, 105
 Δημοδόκου δ' ἔλε χεῖρα καὶ ἔξαγεν ἐκ μεγάρου
 κῆρυξ· ἦρχε δὲ τῷ αὐτῇ ὁδὸν ἦν περ οἱ ἄλλοι
 Φαιήκων οἱ ἄριστοι, ἀέθλια θανυμανέοντες.
 βᾶν δ' ἵμεν εἰς ἀγορὴν, ἅμα δ' ἔσπετο πούλῆς ὄμιλος,
 μυρίοι· ἂν δ' ἴσταντο νέοι πολλοὶ τε καὶ ἐσθλοί. 110
 ὦρτο μὲν Ἀκρόνέως τε καὶ Ὠκύαλος καὶ Ἐλατρεὺς
 Ναυτεὺς τε Πρυμνεὺς τε καὶ Ἀγχίαλος καὶ Ἐρετμεὺς
 Ποντεὺς τε Πρωρεὺς τε, Θόων, Ἀναβησίνεως τε
 Ἀμφιάλός θ', υἱὸς Πολυνήου Τεκτονίδαο·
 ἂν δὲ καὶ Εὐρύαλος, βροτολοιγῷ ἴσος Ἄρηι, 115
 Ναυβαλίδης, ὃς ἄριστος ἔην εἰδὸς τε δέμας τε
 πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα.
 ἂν δ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο,
 Λαοδάμας θ' Ἀλῖός τε καὶ ἀντίθεος Κλυτόνηος·
 οἱ δ' ἦ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσσι. 120
 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· οἱ δ' ἅμα πάντες
 καρπαλίμως ἐπέοντο κούιντες πεδίοιο.
 τῶν δὲ θέειν ὄχ' ἄριστος ἔην Κλυτόνηος ἀμύμων·
 ὄσσον τ' ἐν νειῷ οὖρον πέλει ἡμιόνοιν,
 τόσσον ὑπεκπροθέων λαοὺς ἵκεθ', οἱ δ' ἐλίποντο. 125
 οἱ δὲ παλαιμοσύνης ἀλεγεινῆς πειρήσαντο·
 τῇ δ' αὖτ' Εὐρύαλος ἀπεκαίνυτο πάντας ἀρίστους.
 ἄλματι δ' Ἀμφιάλος πάντων προφερέστατος ἦεν·
 δίσκῳ δ' αὖ πάντων πολὺ φέρτατος ἦεν Ἐλατρεὺς,
 πύξ δ' αὖ Λαοδάμας, ἀγαθὸς παῖς Ἀλκινόοιο. 130
 αὐτὰρ ἐπειδὴ πάντες ἐτέρφθησαν φρέν' ἀέθλοις,
 τοῖς ἄρα Λαοδάμας μετέφη παῖς Ἀλκινόοιο·
 'Δεῦτε, φίλοι, τὸν ξεῖνον ἐρώμεθα εἴ τιν' ἄεθλον
 οἶδὲ τε καὶ δεδάηκε· φυὴν γε μὲν οὐ κακὸς ἐστί,
 μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὕπερθεν 135
 αὐχένα τε στιβαρὸν μέγα τε σθένος· οὐδέ τι ἥβης

δεύεται, ἀλλὰ κακοῖσι συνέρρηκται πολέεσσιν.
οὐ γὰρ ἐγὼ γέ τί φημι κακώτερον ἄλλο θαλάσσης
ἄνδρα γε συγχεῖναι, εἰ καὶ μάλα καρτερὸς εἴη.'

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε 140
'Λαοδάμα, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες.
αὐτὸς νῦν προκάλεσσαι ἴων καὶ πέφραδε μῦθον.'

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἀγαθὸς παῖς Ἀλκινόοιο,
στῇ ῥ' ἐς μέσσον ἴων καὶ Ὀδυσσῆα προσέειπε

Laodamas challenges Odysseus to the contest.

'Δεῦρ' ἄγε καὶ σὺ, ξεῖνε πάτερ, πείρησαι ἀέθλων, 145
εἴ τιwα που δεδάηκας· ἔοικε δέ σ' ἴδμεν ἀέθλους.

οὐ μὲν γὰρ μείζον κλέος ἀνέρος ὄφρα κεν ᾗσιν,
ἢ ὃ τι ποσσὶν τε ῥέξῃ καὶ χερσὶν ἐήσιν.
ἀλλ' ἄγε πείρησαι, σκέδασον δ' ἀπὸ κήδεα θυμοῦ·
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἀλλὰ τοι ἤδη 150
νῆυσ τε κατείρυσται καὶ ἐπαρτέες εἰσὶν ἐταῖροι.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
'Λαοδάμα, τί με ταῦτα κελεύετε κερτομέοντες;
κήδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἢ περ ἄεθλοι,
ὅς πρην μὲν μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα, 155
νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίζω
ἦμαι, λισσόμενος βασιλῆά τε πάντα τε δῆμον.'

Euryalus taunts him for refusing.

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο νείκεσε τ' ἄντην·
'οὐ γὰρ σ' οὐδὲ, ξεῖνε, δαήμονι φωτὶ εἴσκω
ἄθλων, οἶά τε πολλὰ μετ' ἀνθρώποισι πέλονται, 160
ἀλλὰ τῷ ὅς θ' ἅμα νηὶ πολυκληϊδί θαμίζω,
ἀρχὸς ναυτῶν οἳ τε πρηκτῆρες ἔασι,
φόρτου τε μνήμων καὶ ἐπίσκοπος ᾗσιν ὁδαίων
κερδέων θ' ἀρπαλέων· οὐδ' ἀθλητῆρι ἔοικας.'

Odysseus, in wrath, starts up and hurls the disc beyond
all the rest,

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
' ξείν', οὐ καλὸν ξείπες· ἀτασθάλῳ ἀνδρὶ ξοικας. 166
οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν
ἀνδράσιν, οὔτε φυὴν οὔτ' ἄρ φρένας οὔτ' ἀγορητύν.
ἄλλος μὲν γάρ τ' εἶδος ἀκιδνότερος πέλει ἀνὴρ,
ἀλλὰ θεὸς μορφὴν ἔπεσι στέφει, οἱ δέ τ' ἐς αὐτὸν 170
τερπόμενοι λεύσσουσιν· ὁ δ' ἀσφαλῶς ἀγορεύει
αἰδοῖ μελιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν,
ἐρχόμενον δ' ἀνὰ ἄστνυ θεὸν ὥς εἰσορώσων.
ἄλλος δ' αὖ εἶδος μὲν ἀλγικίος ἀθανάτοισιν,
ἄλλ' οὐ οἱ χάρις ἀμφιπεριστέφεται ἐπέεσσιν, 175
ὥς καὶ σοὶ εἶδος μὲν ἀριπρεπὲς, οὐδέ κεν ἄλλως
οὐδὲ θεὸς τεύξειε, ῥόον δ' ἀποφώλιός ἐστι.
ῥωιάς μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν
εἰπὼν οὐ κατὰ κόσμον· ἐγὼ δ' οὐ νῆις ἀέθλων,
ὥς σύ γε μυθεῖαι, ἀλλ' ἐν πρώτοισιν ὀίω 180
ἔμμεναι, ὅφρ' ἥβῃ τε πεποιθέα χερσὶ τ' ἐμῇσι.
νῦν δ' ἔχομαι κακότητι καὶ ἄλγεσι· πολλὰ γὰρ ἔτλην,
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων.
ἀλλὰ καὶ ὥς κακὰ πολλὰ παθὼν πειρήσομ' ἀέθλων·
θυμοδακῆς γὰρ μῦθος· ἐπώτρυνας δέ με εἰπών.' 185
Ἦ ῥα καὶ αὐτῷ φάροι ἀναίξας λάβε δίσκον
μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ
ἢ οἷω Φαίηκες ἐδίσκεον ἀλλήλοισι.
τόν ῥα περιστρέψας ἦκε στιβαρῆς ἀπὸ χειρὸς,
βόμβησεν δὲ λίθος· κατὰ δ' ἔπηξαν ποτὶ γαίῃ 190
Φαίηκες δολιχέρητμοι, ναυσίκλυτοι ἄνδρες,
λᾶος ὑπὸ ῥιπῆς· ὁ δ' ὑπέρπτατο σήματα πάντα
ρίμφα θεῶν ἀπὸ χειρός· ἔθηκε δὲ τέρματ' Ἀθήνη
ἀνδρὶ δέμας εἰκυῖα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

‘Καί κ’ ἀλαός τοι, ξείνε, διακρίνειε τὸ σῆμα
 ἀμφαφόων· ἐπεὶ οὐ τι μεμιγμένον ἐστὶν ὁμίλῳ,
 ἀλλὰ πολὺ πρῶτον· σὺ δὲ θάρσει τόνδε γ’ ἄεθλον·
 οὐ τις Φαιήκων τόδε γ’ ἵξεται οὐδ’ ὑπερήσει.’
 Ὡς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεὺς,
 χαίρων οὐνεχ’ ἐταῖρον ἐνγέα λεῦσσε· ἐν ἀγῶνι.
 καὶ τότε κουφότερον μετεφώνεε Φαίηκεσσι·

and in his turn challenges all the Phaeacian youth.

‘Τοῦτον νῦν ἀφίκεσθε, νέοι· τάχα δ’ ὕστερον ἄλλον
 ᾗσειεν ἢ τοσσοῦτον δίομαι ἢ ἔτι μᾶσσον.
 τῶν δ’ ἄλλων ὅτινα κραδίη θυμός τε κελεύει,
 δεῦρ’ ἄγε πειρηθῇτω, ἐπεὶ μ’ ἐχολώσατε λίην,
 ἢ πῦξ ἢ ἐπάλῃ ἢ καὶ ποσὶν, οὐ τι μεγαίρω,
 πάντων Φαιήκων πλήν γ’ αὐτοῦ Λαοδάμαντος.
 ξείνος γάρ μοι ὅδ’ ἐστί· τίς ἂν φιλέοντι μάχοιτο;
 ἄφρων δὴ κείνός γε καὶ οὐτιδανὸς πέλει ἀνὴρ,
 ὅστις ξεινοδόκῳ ἔριδα προφέρηται ἀέθλων
 δῆμῳ ἐν ἀλλοδαπῷ· ἔο δ’ αὐτοῦ πάντα κολουέι.
 τῶν δ’ ἄλλων οὐ πέρ τιν’ ἀναίνομαι οὐδ’ ἀθερίζω,
 ἀλλ’ ἐθέλω ἴδμεν καὶ πειρηθῆμεναι ἄντην.
 πάντα γὰρ οὐ κακός εἰμι, μετ’ ἀνδράσιν ὅσσοι ἄεθλοι.
 εἴ μὲν τόξον οἶδα ἐύξοον ἀμφαφάασθαι
 πρῶτός κ’ ἄνδρα βάλοιμι ὀιστεύσας ἐν ὁμίλῳ
 ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἐταῖροι·
 ἄγχι παρασταῖεν καὶ τοξαζοῖατο φωτῶν.
 οἷος δὴ με Φιλοκτῆτης ἀπεκαίνυτο τόξῳ
 δῆμῳ ἐνὶ Τρώων, ὅτε τοξαζοίμεθ’ Ἀχαιοί.
 τῶν δ’ ἄλλων ἐμέ φημι πολὺ προφερέστερον εἶναι,
 ὅσσοι νῦν βροτοὶ εἰσιν ἐπὶ χθονὶ σίτον ἐδούτες.
 ἀνδράσι δὲ προτέροισιν ἐριζέμεν οὐκ ἐθέλῃσω,
 οὐθ’ Ἡρακλῆι οὐτ’ Εὐρύτῳ Οἰχαλιῇ,

οἷ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων. 225
 τῷ ῥα καὶ αἰψ' ἔθανεν μέγας Εὐρυτος, οὐδ' ἐπὶ γῆρας
 ἔκετ' ἐνὶ μεγάροισι· χολωσάμενος γὰρ Ἀπόλλων
 ἔκτανεν, οὐνεκά μιν προκαλίζετο τοξάζεσθαι.
 δουρὶ δ' ἀκοιτίζω ὅσον οὐκ ἄλλος τις οἰσῶ.
 οἴοισιν δεῖδοικα ποσὶν μὴ τίς με παρέλθῃ 230
 Φαιήκων· λίην γὰρ ἀεικελίως ἑδαμάσθην
 κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδὴ κατὰ νῆα
 ἦεν ἐπηετανός· τῷ μοι φίλα γυῖα λέλνυται.
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 Ἀλκίνοος δέ μιν οἷος ἀμειβόμενος προσέειπε. 235

Alcinous shows how well his people can dance.

Ἐεὼν', ἐπεὶ οὐκ ἀχάριστα μεθ' ἡμῖν ταῦτ' ἀγορεύεις,
 ἀλλ' ἐθέλεις ἀρετὴν σὴν φαινέμεν, ἥ τοι ὀπηδεῖ,
 χωόμενος ὅτι σ' οὗτος ἀνὴρ ἐν ἀγῶνι παραστὰς
 νείκεσεν, ὥς ἂν σὴν ἀρετὴν βροτὸς οὐ τις ὄνειτο
 ὅστις ἐπίστατο ἡσὶ φρεσὶν ἄρτια βάξιν· 240
 ἀλλ' ἄγε νῦν ἐμέθεν ξυνίει ἔπος, ὅφρα καὶ ἄλλω
 εἵπῃς ἡρώων, ὅτε κεν σοῖς ἐν μεγάροισι
 δαινύῃ παρὰ σῇ τ' ἀλόχῳ καὶ σοῖσι τέκεσσιν,
 ἡμετέρης ἀρετῆς μεμνημένος, οἶα καὶ ἡμῖν
 Ζεὺς ἐπὶ ἔργα τίθῃσι διαμπερὲς ἐξέτι πατρῶν. 245
 οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμονες οὐδὲ παλαιστοί,
 ἀλλὰ ποσὶ κραιπνῶς θέομεν καὶ νηυσὶν ἄριστοι,
 αἰεὶ δ' ἡμῖν θαῖς τε φίλῃ κίθαρίς τε χοροὶ τε
 εἵματά τ' ἐξημοιβὰ λοετρά τε θερμὰ καὶ εὐναί.
 ἀλλ' ἄγε, Φαιήκων βητάρμονες ὅσσοι ἄριστοι, 250
 παῖσατε, ὥς χ' ὁ ξείνος ἐνίσπῃ οἷσι φίλοισιν,
 οἵκαδε νοστήσας, ὅσσον περιγινόμεθ' ἄλλων
 ναυτιλίῃ καὶ ποσσὶ καὶ ὀρχηστνὶ καὶ αἰοιδῇ.
 Δημοδόκῳ δέ τις αἰψα κιὼν φόρμιγγα λίγειαν

οἰσέτω, ἥ πον κεῖται ἐν ἡμετέροισι δόμοισιν.' 255

ἌΩς ἔφατ' Ἀλκίνοος θεοείκελος, ὦρτο δὲ κήρυξ
οἶσων φόρμιγγα γλαφυρὴν δόμου ἐκ βασιλῆος.
αἰσυμνῆται δὲ κριτοὶ ἐννέα πάντες ἀνέστησαν
δήμιοι, οἱ κατ' ἀγῶνας εὖ πρήσσεσκον ἕκαστα,
λείπνυναν δὲ χορὸν, καλὸν δ' εὐρυναν ἀγῶνα. 260
κῆρυξ δ' ἐγγύθεν ἦλθε φέρων φόρμιγγα λήγειαν
Δημοδόκῳ· ὁ δ' ἔπειτα κί' ἐς μέσον· ἀμφὶ δὲ κοῦροι
πρωθῆγβαι ἴσταντο, δαήμονες ὀρχηθμοῖο,
πέπληγον δὲ χορὸν θεῖον ποσίν. αὐτὰρ Ὀδυσσεὺς
μαρμαρυγὰς θηεῖτο ποδῶν, θαύμαζε δὲ θυμῷ. 265

Demodocus sings of the loves of Ares and Aphrodite.

Αὐτὰρ ὁ φορμίζων ἀνεβάλλετο καλὸν ἀεῖδειν
ἀμφ' Ἄρεος φιλότῃτος εὐστεφάνου τ' Ἀφροδίτης,
ὥς τὰ πρῶτα μίγησαν ἐν Ἠφαιστοῖο δόμοισι
λάβρῃ· πολλὰ δ' ἔδωκε, λέχος δ' ἥσχυνε καὶ εὐνὴν
Ἠφαιστοῖο ἄνακτος· ἄφαρ δέ οἱ ἄγγελος ἦλθεν 270
Ἥλιος, ὃ σφ' ἐνόησε μιγαζομένους φιλότῃτι.
Ἠφαιστος δ' ὥς οὖν θυμαλγέα μῦθον ἄκουσε,
βῆ ῥ' ἔμεν ἐς χαλκεῶνα, κακὰ φρεσὶ βυσσοδομῶν,
ἐν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἄκμονα, κόπτε δὲ δεσμοὺς
ἄρρήκτους ἀλύτους, ὅφρ' ἐμπέδον αὐθι μένοιεν. 275
αὐτὰρ ἐπεὶ δὴ τεύξε δόλον κεχολωμένος Ἄρει,
βῆ ῥ' ἔμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμνι' ἔκειτο,
ἀμφὶ δ' ἄρ' ἐρμίσιν χέε δέσματα κύκλῳ ὑπάντη·
πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκέχυντο,
ἧντ' ἀράχνια λεπτὰ, τὰ γ' οὐ κέ τις οὐδὲ ἴδοιτο, 280
οὐδὲ θεῶν μακάρων· περὶ γὰρ δολόεντα τέτυκτο.
αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῖν,
εἴσατ' ἔμεν ἐς Λήμνον, ἐκτίμενον πτολίεθρον,
ἧ οἱ γαῖαν πολὺν φιλτάτη ἐστὶν ἀπασέων.

οὐδ' ἀλασκοπιῇν εἶχε χρυσήμιος Ἄρης, 285
 ὥς ἶδεν Ἥφαιστον κλυτοτέχνην νόσφι κίοντα·
 βῆ δ' ἱμεναι πρὸς δῶμα περικλυτοῦ Ἥφαιστοιο,
 ἰσχανύων φιλότῃτος ἐνστεφάνου Κυthereίης.
 ἦ δὲ νέον παρὰ πατρὸς ἐρισθενέος Κρονίωνος
 ἐρχομένη κατ' ἄρ' ἕζεθ'. ὁ δ' εἶσω δώματος ἦει, 290
 ἐν τ' ἄρα οἱ φῦ χεiri ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·
 'Δεῦρο, φίλη, λέκτρονδε τραπέλομεν εὐνηθέντες·
 οὐ γὰρ ἔθ' Ἥφαιστος μεταδήμιος, ἀλλὰ που ἦδη
 οἴχεται ἐς Λήμνον μετὰ Σίωτίας ἀγριοφώνους.'
 Ὡς φάτο, τῇ δ' ἀσπαστὸν εἰείσατο κοιμηθῆναι. 295
 τῷ δ' ἐς δέμνια βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ
 τεχνήεντες ἔχυντο πολύφρονος Ἥφαιστοιο,
 οὐδέ τι κινῆσαι μελέων ἦν οὐδ' ἀναεῖραι.
 καὶ τότε δὴ γέγνωσκον, ὅ τ' οὐκέτι φυκτὰ πέλοντο.
 ἀγγίμολον δέ σφ' ἦλθε περικλυτὸς ἀμφιγυῖεις, 300
 αὐτὶς ὑποστρέψας, πρὶν Λήμνον γαῖαν ἰκέσθαι·
 Ἥέλιος γάρ οἱ σκοπιῇν ἔχεν εἰπέ τε μῦθον.
 [βῆ δ' ἱμεναι πρὸς δῶμα, φίλον τετιμημένος ἦτορ·]
 ἔστη δ' ἐν προθύροισι, χόλος δέ μιν ἄγριος ἦρει·
 σμερδαλέον δ' ἐβόησε, γέγωνέ τε πᾶσι θεοῖσι· 305
 'Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν εὐντες,
 δεῦθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπιεκτὰ ἴδωσθε,
 ὥς ἐμὲ χωλὸν εὐντα Διὸς θυγάτηρ Ἀφροδίτη
 αἰὲν ἀτιμάζει, φιλέει δ' αἰδήλον Ἄρηα,
 οὐνεχ' ὁ μὲν καλὸς τε καὶ ἀρτίπος, αὐτὰρ ἐγὼ γε 310
 ἠπεδανὸς γενόμην· ἀτὰρ σὺ τι μοι αἴτιος ἄλλος,
 ἀλλὰ τοκῇ δύω, τὼ μὴ γείνασθαι ὄφελλον.
 ἀλλ' ὄψεσθ', ἵνα τῷ γε καθεύδεται ἐν φιλότῃτι,
 εἰς ἐμὰ δέμνια βάντες· ἐγὼ δ' ὀρώων ἀκάχημαι.
 οὐ μὲν σφεας ἔτ' ἔολπα μίνυνθά γε κείμεν οὕτω, 315
 καὶ μάλα περ φιλέοντε· τάχ' οὐκ ἐθελήσετον ἀμφω

εὔδειν· ἀλλὰ σφωε δόλος καὶ δεσμός ἐρύξει,
 εἰς ὃ κέ μοι μάλα πάντα πατήρ ἀποδώσει ξέδνα,
 ὅσσα οἱ ἐγγυάλιξα· κυνώπιδος εἵνεκα κούρης,
 οὐνεκά οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἐχέθυμος. 320

ᾧς ἔφαθ', οἱ δ' ἀγέροντο θεοὶ ποτὶ χαλκοβατὲς δῶ·
 ἦλθε Ποσειδάων γαίηοχος, ἦλθ' ἐριούνης
 Ἑρμείας, ἦλθεν δὲ ἄναξ ἐκάεργος Ἀπόλλων.
 θηλύτραι δὲ θεαὶ μένον αἰδοῖ οἴκοι ἐκάστη.
 ἔσταν δ' ἐν προθύροισι θεοὶ, δωτῆρες ἑάων 325
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσι
 τέχνας εἰσορώσι πολύφρονος Ἥφαιστοιο.
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

ᾧς ἀρετῇ κακὰ ἔργα· κιχάνει τοι βραδὺς ᾧκων,
 ὥς καὶ νῦν Ἥφαιστος ἐὼν βραδὺς εἶλεν Ἄρηα, 330
 ὠκύτατόν περ ἔοντα θεῶν οἱ Ὀλυμπον ἔχουσι
 χῶλός ἐων, τέχνησι· τὸ καὶ μοιχάγρι' ὀφέλλει.

ᾧς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 Ἑρμῆν δὲ προσέειπεν ἄναξ, Διὸς υἱός, Ἀπόλλων·
 Ἑρμεία, Διὸς υἱέ, διάκτορε, δῶτορ ἑάων, 335
 ἣ ρῆα κεν ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιεσθεῖς
 εὔδειν ἐν λέκτροισι παρὰ χρυσῇ Ἀφροδίτῃ;

Τὸν δ' ἡμείβετ' ἔπειτα διάκτορος ἀργειφόντης·
 αἰ γὰρ τοῦτο γένοιτο, ἄναξ ἐκατηβόλ' Ἀπολλων.
 δεσμοὶ μὲν τρὶς τύσσοι ἀπείρουες ἀμφὶς ἔχουεν, 340
 ὑμεῖς δ' εἰσορόφτε θεοὶ πᾶσαι τε θέαιναι,
 αὐτὰρ ἐγὼν εὐδοίμῃ παρὰ χρυσῇ Ἀφροδίτῃ.

ᾧς ἔφατ', ἐν δὲ γέλως ὦρτ' ἀθανάτοισι θεοῖσιν.
 οὐδὲ Ποσειδάωνα γέλως ἔχε, λίσσεται δ' αἰεὶ
 Ἥφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρηα 345
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἄδυσον· ἐγὼ δέ τοι αὐτὸν ὑπίσχομαι, ὥς σὺ κελεύεις,
 τίσειν αἵσιμα πάντα μετ' ἀθανάτοισι θεοῖσι·

Τὸν δ' αὖτε προσέειπε περικλυτὸς ἀμφιγυήεις·
 'μή με, Ποσειδάων γαίηοχε, ταῦτα κέλευε· 350
 δειλαί τοι δειλῶν γε καὶ ἐγγυαὶ ἐγγυάσθαι.
 πῶς ἂν ἐγὼ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν,
 εἴ κεν Ἄρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας·'

Τὸν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων·
 'Ἥφαιστ', εἰ περ γάρ κεν Ἄρης χρεῖος ὑπαλύξας 355
 οἴχεται φεύγων, αὐτὸς τοι ἐγὼ τάδε τίσω.'

Τὸν δ' ἡμίμβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
 'οὐκ ἔστ' οὐδὲ ἔοικε τεὸν ἔπος ἀρνήσασθαι.'

Ὡς εἰπὼν δεσμὸν ἀνίει μένος Ἥφαιστοιο.
 τῷ δ' ἐπεὶ ἐκ δεσμοῖο λύθεν, κρατεροῦ περ ἐόντος, 360
 αὐτίκ' ἀναΐξαντε ὁ μὲν Θρήκηδε βεβήκει,
 ἡ δ' ἄρα Κύπρον ἔκαε φιλομμειδῆς Ἀφροδίτη,
 ἐς Πάφον· ἔνθα δέ οἱ τέμενος βοῳμός τε θηήεις.
 ἔνθα δέ μιν χάριτες λούσαν καὶ χρίσαν ἐλαίῳ
 ἀμβρότῳ, οἷα θεοὺς ἐπενήροθεν αἰὲν ἐόντας, 365
 ἀμφὶ δὲ εἵματα ἔσσαν ἐπήρατα, θαῖμα ἰδέσθαι.

Ταῦτ' ἄρ' ἀοιδὸς ᾄδει περικλυτός· αὐτὰρ Ὀδυσσεὺς
 τέρπετ' ἐνὶ φρεσὶν ἧσιν ἀκούων ἠδὲ καὶ ἄλλοι
 Φαίηκες δολιχῆρετμοι, ναυσίκλυτοι ἄνδρες.

Halius and Laodamas dance and throw the ball.

Ἀλκίνοος δ' Ἄλιον καὶ Λαοδάμαντα κέλευσε· 370
 μουνὰξ ὀρχήσασθαι, ἐπεὶ σφισιν οὐ τις ἔριζεν.
 οἱ δ' ἐπεὶ οὖν σφαῖραν καλὴν μετὰ χερσὶν ἔλοντο,
 πορφυρέην, τήν σφιν Πόλυβος ποίησε δαΐφρων,
 τὴν ἕτερος ῥίπτασκε ποτὶ νέφεα σκιόεντα
 ἰδνωθεὶς ὀπίσσω· ὁ δ' ἀπὸ χθονὸς ὑψύς' ἀερθεὶς 375
 ῥηιδίως μεθέλεσκε, πάρος ποσὶν οὐδας ἰκίσθαι.
 αὐτὰρ ἐπεὶ δὴ σφαῖρην ἂν' ἰθὺν πειρήσαντο,
 ὠρχείσθην δὴ ἔπειτα ποτὶ χθονὶ πούλυβοτέρῃ

ταρφέ' ἀμειβομένω· κούροι δ' ἐπελήκεον ἄλλοι
 ἐστεῶτες κατ' ἀγῶνα, πολὺς δ' ὑπὸ κόμπος ὀρώρει.
 δὴ τότ' ἄρ' Ἀλκίνοον προσεφώνεε διὸς Ὀδυσσεύς· 380
 'Ἀλκίνοε κρεῖον, πάντων ἀριδεύετε λαῶν,
 ἡμὲν ἀπειλήσας βητάρμονας εἶναι ἀρίστους,
 ἦδ' ἄρ' ἑτοῖμα τέτυκτο· σέβας μ' ἔχει εἰσορόοντα.'
 ὣς φάτο, γήθησεν δ' ἱερὸν μένος Ἀλκινόοιο, 385
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·

Presents are made to Odysseus, which he stows in a box,

Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοιτες·
 ὁ ξεῖνος μάλα μοι δοκεῖ πεπνυμένος εἶναι.
 ἀλλ' ἄγε οἱ δώμεν ξεινήιον, ὥς ἐπικεκές.
 δώδεκα γὰρ κατὰ δῆμον ἀριπρεπέες βασιλῆες 390
 ἀρχοὶ κραινέουσι, τρισκαίδεκατος δ' ἐγὼ αὐτός·
 τῶν οἱ ἕκαστος φᾶρος ἐνπλυνὲς ἠδὲ χιτῶνα
 καὶ χρυσοῖο τάλαντον ἐνείκατε τιμήντος.
 αἶψα δὲ πάντα φέρωμεν ἀολλέεα, ὅφρ' ἐνὶ χερσὶ
 ξεῖνος ἔχων ἐπὶ δῶρπον ἢ χαίρων ἐνὶ θυμῷ. 395
 Εὐρύαλος δέ ἐ αὐτὸν ἀρεσσάσθω ἐπέεσσι
 καὶ δῶρφ, ἐπεὶ οὐ τι ἔπος κατὰ μοῖραν ἔειπεν.
 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον,
 δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.
 τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε· 400
 'Ἀλκίνοε κρεῖον, πάντων ἀριδεύετε λαῶν,
 τοιγὰρ ἐγὼ τὸν ξεῖνον ἀρέσσομαι, ὥς σὺν κελεύεις.
 δώσω οἱ τὸδ' ἄορ παγχάλκεον, ᾧ ἔπι κώπη
 ἀργυρή, κολεὺν δὲ νεοπρίστου ἐλέφαντος
 ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιον ἔσται· 405
 ὣς εἰπὼν ἐν χερσὶ τίθει ξίφος ἀργυρόηλον,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 'Χαῖρε, πάτερ ὦ ξεῖνε· ἔπος δ' εἴ πέρ τι βέβακται

δεινὸν, ἄφαρ τὸ φέροιεν ἀναρπάξασαι ἄελλαι.
 σοὶ δὲ θεοὶ ἄλοχόν τ' ἰδέειν καὶ πατρίδ' ἰκέσθαι 410
 δοῖεν, ἐπεὶ δὴ δηθὰ φίλων ἥπο πῆματα πάσχεις·

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'καὶ σὺν, φίλος, μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν,
 μηδὲ τί τοι ξίφεός γε ποθὴ μετόπισθε γένοιτο
 τούτου, ὃ δὴ μοι δῶκας, ἀρεσσάμενος ἐπέεσσιν.' 415

Ἥ ῥα καὶ ἄμφ' ὥμοισι θέτο ξίφος ἀργυρόηλον.
 δούσετό τ' ἠέλιος, καὶ τῷ κλυτὰ δῶρα παρήεν·
 καὶ τὰ γ' ἐς Ἀλκιούοιο φέρον κήρυκες ἀγανοί·
 δεξάμενοι δ' ἔρα παῖδες ἀμύμονος Ἀλκινούοιο
 μητρὶ παρ' αἰδοῦν ἔθεσαν περικαλλέα δῶρα. 420
 τοῖσιν δ' ἡγεμόνεν ἱερὸν μένος Ἀλκιούοιο,
 ἐλθόντες δὲ καθίζον ἐν ὑψηλοῖσι θρόνοισι.
 δὴ ῥα τότε Ἀρήτην προσέφη μένος Ἀλκιούοιο·

'Δεῦρο, γύναι, φέρε χηλὸν ἀριπρεπέ', ἣ τις ἀρίστη·
 ἐν δ' αὐτῇ θὲς φᾶρος ἐνπλυνὲς ἠδὲ χιτῶνα. 425
 ἄμφι δὲ οἱ πυρὶ χαλκὸν λήνατε, θέρμετε δ' ὕδωρ,
 ὄφρα λοεσσάμενός τε ἰδῶν τ' εὖ κείμενα πάντα
 δῶρα, τὰ οἱ Φαίηκες ἀμύμονες ἐνθάδ' ἐνεικαν,
 δαιτί τε τέρπηται καὶ αἰοιδῆς ὕμνον ἀκούων.
 καὶ οἱ ἐγὼ τόδ' ἄλεισον ἐμὸν περικαλλὲς ὀπίσσω, 430
 χρύσειον, ὅφρ' ἐμέθεν μεμνημένος ἤματα πάντα
 σπένδῃ ἐνὶ μεγάρῳ Διί τ' ἄλλωισιν τε θεοῖσιν.'

Ὡς ἔφατ', Ἀρήτη δὲ μετὰ δμῳῆσιν ἔειπεν
 ἄμφι πυρὶ στήσαι τρίποδα μέγαν ὅττι τάχιστα.
 αἱ δὲ λοετροχόον τρίπουδ' ἴστασαν ἐν πυρὶ κηλέῳ, 435
 ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλοῦσαι.
 γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ
 τόφρα δ' ἄρ' Ἀρήτη ξείνῳ περικαλλέα χηλὸν
 ἐξέφερεν θαλάμοιο, τίθει δ' ἐνὶ κάλλιμα δῶρα,
 ἐσθῆτα χρυσὸν τε, τὰ οἱ Φαίηκες ἔδωκαν· 440

ἐν δ' αὐτῇ φᾶρος θῆκεν καλόν τε χιτῶνα,
 καὶ μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·
 'Αὐτὸς νῦν ἴδε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἵηλον,
 μή τίς τοι καθ' ὁδὸν δηλήσεται, ὅππότε' ἂν αὐτε
 εὖδῃσθα γλυκὺν ὕπνον ἰὼν ἐν νηὶ μελαίνῃ.' 445
 Αὐτὰρ ἐπεὶ τό γ' ἄκουσε πολύτλας δῖος Ὀδυσσεύς,
 αὐτίκ' ἐπήρτυε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἵηλε
 ποικίλον, ὅν ποτέ μιν δέδαε φρεσὶ πότνια Κίρκη,

then he bathes, and, after a kind word to Nausicaa, joins
 the banqueters.

αὐτόδιον δ' ἄρα μιν ταμὴν λούσασθαι ἀνώγει
 ἔς ῥ' ἀσάμινθον βάνθ'. ὁ δ' ἄρ' ἀσπασίως ἴδε θυμῷ 450
 θερμὰ λοέτρ', ἐπεὶ οὐ τι κομιζόμενός γε θάμιζεν,
 ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἠνυκόμοιο·
 τόφρα δέ οἱ κομιδὴ γε θεῷ ὥς ἔμπεδος ἦεν.
 τὸν δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
 ἀμφὶ δέ μιν χλαῖναν καλὴν βάλλον ἠδὲ χιτῶνα, 455
 ἔκ ῥ' ἀσάμινθου βᾶς ἄνδρας μέτα οἰνοποτήρας
 ἦιε· Νανσικία δὲ θεῶν ἄπο κάλλος ἔχουσα
 στή ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
 θαύμαζεν δ' Ὀδυσῆα ἐν ὀφθαλμοῖσιν ὀρώσα,
 καὶ μιν φωνήσας' ἔπεα πτερόεντα προσηύδα· 460
 'Χαῖρε, ξεῖν', ἵνα καὶ ποτ' ἔδῃ ἐν πατρίδι γαλήνῃ
 μνήσῃ ἐμεῦ, ὅτι μοι πρῶτῃ ζῳάγρῃ ὀφέλλεις.'
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'Νανσικία, θύγατερ μεγαλήτορος Ἀλκινόοιο,
 οὕτω νῦν Ζεὺς θεὸς, ἐρίγδουπος πόσις Ἥρης, 465
 οἰκαδὲ τ' ἐλθέμεναι καὶ νόστιμον ἡμᾶρ ἰδέσθαι·
 τῷ κέν τοι καὶ κείθι θεῷ ὥς εὐχετοφύμην
 αἰεὶ ἡμᾶτα πάντα· σὺ γάρ μ' ἐβιώσας, κούρη.'
 Ἥ ῥα καὶ ἐς θρόνον ἴξε παρ' Ἀλκίνοον βασιλῆα.

οἱ δ' ἤδη μοίρας τ' ἔνεμον κερύωντό τε οἶνον. 470
 κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρήϊρον αἰοδὸν,
 Δημόδοκον λαοῖσι τετιμένον· εἶσε δ' ἄρ' αὐτὸν
 μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.
 δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεύς,
 νῶτον ἀποπροταμών, ἐπὶ δὲ πλεῖον ἐλέλειπτο, 475
 ἀργιόδουτος ὕδς, θαλερὴ δ' ἦν ἀμφὶς ἀλοφίῃ·
 'Κῆρυξ, τῇ δῆ, τοῦτο πόρε κρέας, ὄφρα φάγησι,
 Δημοδόκω, καὶ μιν προσπτύξομαι, ἀχυνμένός περ.
 πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν αἰδοῖ
 τιμῆς ἔμμοροί εἰσι καὶ αἰδοῦς, οὐνεκ' ἄρα σφέας 480
 οὔμας μοῦσ' ἐδίδαξε, φίλησε δὲ φῦλον αἰοιδῶν·'
 'Ὡς ἄρ' ἔφη, κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν
 ἦρψ Δημοδόκω· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱάλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, 485
 δὴ τότε Δημόδοκον προσέφη πολύμητις Ὀδυσσεύς.
 'Δημόδοκ', ἔξοχα δὴ σε βροτῶν αἰνίζομ' ἀπάντων·
 ἦ σέ γε μοῦσ' ἐδίδαξε, Διὸς παῖς, ἦ σέ γ' Ἀπόλλων.
 λίην γὰρ κατὰ κόσμον Ἀχαιῶν οἶτον αἰεῖδεις,
 ὅσσ' ἔρξαν τ' ἐπαθόν τε καὶ ὅσσ' ἐμόγησαν Ἀχαιοὶ, 490
 ὥς τε που ἦ αὐτὸς παρεὼν ἦ ἄλλου ἀκούσας.
 ἀλλ' ἄγε δὴ μετάβηθι καὶ ἵππου κόσμον αἰεσον
 δουρατέον, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ,
 ὃν ποτ' ἐς ἀκρόπολιν δόλον ἦγαγε δῖος Ὀδυσσεύς,
 ἀνδρῶν ἐμπλήσας οἷ ῥ' ἱλίον ἐξαλάπαξαν. 495
 αἶ κεν δὴ μοι ταῦτα κατὰ μοῖραν καταλέξης,
 αὐτίκ' ἐγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν
 ὥς ἄρα τοι πρύφρων θεὸς ὦπασε θέσπιν αἰοιδίην.'

Demodocus sings of the 'wooden horse.'

*Ὡς φάθ', ὁ δ' ὄρμηθεις θεοῦ ἤρχετο, φαῖνε δ' αἰοιδίην,

ἔνθεν ἔλων ὥς οἱ μὲν ἐνσσέλμων ἐπὶ νηῶν 500
 βάντες ἀπέπλειον, πῦρ ἐν κλισίῃσι βαλόντες,
 Ἄργεῖοι, τοὶ δ' ἤδη ἀγακλυτὸν ἀμφ' Ὀδυσῆα
 εἶατ' ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι ἵππῳ·
 αὐτοὶ γάρ μιν Τρώες ἐς ἀκρόπολιν ἐρύσαντο.
 ὥς ὁ μὲν ἐστήκει, τοὶ δ' ἄκριτα πόλλ' ἀγόρευον 505
 ἥμενοι ἀμφ' αὐτόν· τρίχα δέ σφισιν ἦνδανε βουλή,
 ἥε διαπλῆξαι κοῖλον δόρυ νηλεί χαλκῷ,
 ἥ κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρης,
 ἥ ἔααν μέγ' ἄγαλμα θεῶν θελκτήριον εἶναι,
 τῇ περ δὴ καὶ ἔπειτα τελευτήσεσθαι ἔμελλεν 510
 αἶσα γὰρ ἦν ἀπολέσθαι, ἐπὴν πόλις ἀμφικαλύψῃ
 δουράτεον μέγαν ἵππον, ὅθ' εἶατο πάντες ἄριστοι
 Ἄργεῖων Τρώεσσι φόνον καὶ κῆρα φέροντες.
 ἦειδεν δ' ὥς ἄστυ διέπραθον υἷες Ἀχαιῶν
 ἱππύθεν ἐκχύμενοι, κοῖλον λόχον ἐκπρολιπόντες. 515
 ἄλλον δ' ἄλλη ἄειδε πόλιν κεραιζέμεν αἰπὴν,
 αὐτὰρ Ὀδυσσῆα προτὶ δώματα Δηϊφόβοιο
 βήμεναι, ἦντ' Ἄρρη, σὺν ἀντιθέῳ Μεγέλαῳ.
 κείθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα
 νικῆσαι καὶ ἔπειτα διὰ μεγάθυμον Ἀθήνην. 520

*Odysseus weeps at the story, and Alcinoüs bids the bard
 to cease,*

Ταῦτ' ἄρ' αἰοῖδ' ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
 τῆκετο, δάκρυ δ' ἔδευεν ὑπὸ βλεφάροισι παρειάς.
 ὥς δὲ γυνὴ κλαίῃσι φίλον πόσιν ἀμφιπεσοῦσα,
 ὅς τε εἰς πρόσθεν πόλιος λαὼν τε πέσῃσιν,
 ἄσπεϊ καὶ τεκέεσσιν ἀμύνων νηλεὲς ἦμαρ 525
 ἥ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα ἰδοῦσα
 ἀμφ' αὐτῷ χυμένη λίγα κωκύει· οἱ δὲ τ' ὅπισθε
 κόπτοντες δούρεσσι μετάφρενον ἠδὲ καὶ ὦμους

εἴρουρον εἰσανάγουσι, πόνον τ' ἐχέμεν καὶ διζύν·
 τῆς δ' ἔλκευοτάτῳ ἄχεϊ φθινύθουσι παρειαί· 530
 ὧς Ὀδυσσεὺς ἔλκευον ὑπ' ὀφρύσι δάκρυον εἵβεν.
 ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
 Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἠδ' ἐνόησεν.
 ἦμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα· 535

‘Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
 Δημόδοκος δ' ἥδη σχεθέτω φόρμιγγα λίγειαν·
 οὐ γάρ πως πάντεσσι χαριζόμενος τάδ' αἰδεῖ.
 ἐξ οὗ δορπέομέν τε καὶ ὥρορε θεῖος αἰοιδός,
 ἐκ τοῦδ' οὐ πω παύσατ' οἰζυροῖο γόοιο 540
 ὁ ξείνος· μάλα πού μιν ἄχος φρένας ἀμφιβέβηκεν.
 ἀλλ' ἄγ' ὁ μὲν σχεθέτω, ἦν' ὁμῶς τερπώμεθα πάντες
 ξεινοδόκοι καὶ ξείνος, ἐπεὶ πολὺν κάλλιον οὕτως·
 εἵνεκα γὰρ ξείνοιο τάδ' αἰδοῖοιο τέτυκται,
 πομπὴ καὶ φίλα δῶρα, τὰ οἱ δίδομεν φιλέοντες. 545
 ἀντὶ κασιγνήτου ξείνός θ' ἱκέτης τε τέτυκται
 ἀνέρι, ὃς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεςσι.
 τῷ νῦν μηδὲ σὺ κεῦθε νοήμασι κερδαλέαισιν
 ὅττι κέ σ' εἴρωμαι· φάσθαι δέ σε κάλλιον ἔστιν.

and questions Odysseus about himself.

εἶπ' ὄνομ' ὅττι σε κείθι κάλεον μήτηρ τε πατήρ τε, 550
 ἄλλοι θ' οἱ κατὰ ἄστν καὶ οἱ περιναϊεάουσι.
 οὐ μὲν γάρ τις πάμπαν ἀνώνυμός ἐστ' ἀνθρώπων,
 οὐ κακὸς οὐδὲ μὲν ἐσθλὸς, ἐπὴν τὰ πρῶτα γένηται,
 ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεὶ κε τέκωσι, τοκῆς.
 εἰπέ δέ μοι γαῖάν τε τεινὴν δῆμόν τε πόλιν τε, 555
 ὅφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες.
 οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,
 οὐδὲ τι πηδάλ' ἐστὶ, τὰ τ' ἄλλαι νῆες ἔχουσιν·

ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν,
 καὶ πάντων ἴσασι πόλιας καὶ πόνους ἀγρούς 560
 ἀνθρώπων, καὶ λαῖμα τάχισθ' ἄλός ἐκπερώσω
 ἥερι καὶ νεφέλῃ κεκαλυμμένοι· οὐδὲ ποτέ σφιν
 οὔτε τι πημανθῆναι ἔπι δέος οὔτ' ἀπολέσθαι.
 ἀλλὰ τόδ' ὥς ποτε πατὴρ ἐγὼν εἰπόντος ἤκουσα
 Ναυσιθόου, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι 565
 ἡμῖν, οὐνεκα πομπὴ ἀπήμονές εἰμιν ὑπάντων.
 φῆ ποτὲ Φαιήκων ἀνδρῶν εὐεργέα νῆα
 ἐκ πομπῆς ἀνιοῦσαν ἐν ἡεροιδείῃ πόντῳ
 ῥαϊσέμεναι, μέγα δ' ἡμῖν ὄρος πόλει ἀμφικαλύψει,
 ὡς ἀγόρευ' ὁ γέρων· τὰ δέ κεν θεὸς ἢ τελέσειεν, 570
 ἢ κ' ἀτέλεστ' εἴη, ὥς οἱ φίλον ἔπλετο θυμῷ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ὕππῃ ἀπεπλάγχθης τε καὶ ἄς τινας ἔκειο χώρας
 ἀνθρώπων, αὐτοὺς τε πόλιάς τ' εἷ ναιετοώσας,
 ἡμὲν ὅσοι χαλεποὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι, 575
 οἳ τε φιλόξενοι, καὶ σφιν νόος ἐστὶ θεοῦδής.
 εἰπὲ δ' ὅ τι κλαίεις καὶ οὐδύρεαι ἐνδοθι θυμῷ
 Ἀργείων Δαναῶν ἢδ' Ἰλίου οἶτον ἀκούων.
 τὸν δὲ θεοὶ μὲν τεύξαν, ἐπεκλώσαντο δ' ὄλεθρον
 ἀνθρώποις, ἵνα ᾗσι καὶ ἐσσομένοισιν ἀοιδή. 580
 ἢ τίς τοι καὶ πηδὸς ἀπέφθιτο Ἰλιόθι πρὸ
 ἐσθλὸς ἐὼν, γαμβρὸς ἢ πενθερὸς, οἳ τε μάλιστα
 κήδιστοι τελέθουσι μεθ' αἱμά τε καὶ γένος αὐτῶν;
 ἢ τίς που καὶ ἐταῖρος ἀνὴρ κεχαρισμένα εἰδὼς,
 ἐσθλός; ἐπεὶ οὐ μὲν τι κασιγνήτοιο χερσίν 585
 γίγνεται ὅς κεν ἐταῖρος ἐὼν πεπνυμένα εἰδῇ.

ΟΔΥΣΣΕΙΑΣ Ι.

Ἄλκινου ἀπόλογοι. Κυκλώπεια.

Odysseus reveals his name and home.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

ἄλλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,
 ἦ τοι μὲν τύδε καλὸν ἀκουέμεν ἔστιν αἰοῖδου
 τοιοῦδ' οἶος ὅδ' ἔστί, θεοῖς ἐναλίγκιος αὐδῆν.
 οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι 5
 ἢ ὅτ' ἐνφρόσυνῃ μὲν ἔχῃ κάτω δῆμον ἅπαντα,
 δαιτυμόνες δ' ἀνὰ δώματ' ἀκούάζονται αἰοῖδου
 ἥμενοι ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι
 σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσω
 οἰνοχόος φορέησι καὶ ἐγχείῃ δεπάεσσι· 10
 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.
 σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόμεντα
 εἴρεσθ', ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω·
 τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω;
 κήδε' ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνες. 15
 νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὅφρα καὶ ὑμεῖς
 εἴδετ', ἐγὼ δ' ἂν ἔπειτα φυγὼν ὑπο νηλεῆς ἡμαρ
 ὑμῖν ξείνος ἔω καὶ ἀπόπροθι δώματα ναίων.
 εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι βύλοισιν
 ἀνθρώποισι μέλω, καὶ μὲν κλέος οὐρανὸν ἵκει. 20
 ναιετάω δ' Ἰθάκην εὐδείλῳ· ἐν δ' ὄρος αὐτῇ,
 Νήριτον εἰνوسίφυλλον ἀριπρεπές· ἀμφὶ δὲ νῆσοι

πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλησι,
 Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.
 αὐτὴ δὲ χθαμαλὴ πανυπερτάτῃ εἰν ἑλὶ κεῖται 25
 πρὸς ζόφον, αἱ δὲ τ' ἀνευθε πρὸς ἡῶ τ' ἡέλιόν τε,
 τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· οὐ τοι ἐγὼ γέ
 ἦς γαίης δύνamai γλυκερώτερον ἄλλο ἰδέσθαι.
 ἦ μὲν μ' αὐτόθ' ἔρυκε Καλυψώ, δῖα θεάων,
 [ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι·] 30
 ὥς δ' αὐτως Κίρκη κατερήτυεν ἐν μεγάροισιν
 Αἰαίῃ δολόεσσα, λιλαιομένη πόσιν εἶναι.
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιιν ἐπειθον.
 ὥς οὐδὲν γλύκιον ἦς πατρίδος οὐδὲ τοκῆων
 γίγνεται, εἴ περ καὶ τις ἀπόπροθι πίονα οἶκον 35
 γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.
 εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,
 ὅν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίῃθεν ἰόντι.

Story of the departure from Ilium: sack of Ismarus,
 and revenge of the Cicones.

Ἴλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασεν,
 Ἴσμάρω· ἐνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς· 40
 ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες
 θασσάμεθ', ὥς μή τις μοι ἀτεμβόμενος κίοι ἴσῃς.
 ἐνθ' ἦ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας
 ἠνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.
 ἐνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα 45
 ἔσφαζον παρὰ θύνα καὶ εἰλίποδας ἔλικας βοῦς.
 τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνουν,
 οἳ σφιν γείτονες ἦσαν ἅμα πλείονες καὶ ἀρείους
 ἥπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων
 ἀνδράσι μάρνασθαι καὶ ὕθι χρῆ πεζὸν ἔοντα. 50
 ἦλθον ἐπειθ' ὕσα φύλλα καὶ ἄνθεα γίγνεται ὥρη,

ἡέριοι· τότε δὴ ῥα κακὴ Διὸς αἴσα παρέστη
 ἡμῖν αἰνομόροισιν, ἔν' ἄλγεα πολλὰ πάθοιμεν.
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσι,
 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν. 55
 ὄφρα μὲν ἥως ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,
 τόφρα δ' ἄλεξόμενοι μένομεν πλεονάς περ ἐόντας·
 ἦμος δ' ἥελιος μετενίσσεται βουλυτόνδε,
 καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιοῦς.
 ἔξ δ' ἀφ' ἐκάστης νηὸς ἐκυρήμιδες ἐταῖροι 60
 ὤλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.

The North wind drives them on the coast of the
Lotophagi.

Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταῖρους.
 οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,
 πρὶν τινα τῶν δειλῶν ἐτέρων τρὶς ἕκαστον αὖσαι, 65
 οἱ θάουον ἐν πεδίῳ Κικόνων ὕπο δηωθέντες.
 νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
 αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσιαι, ἱστία δὲ σφιν 70
 τριχθαῖ τε καὶ τετραχθαῖ διέσχισεν ἰς ἀνέμοιο.
 καὶ τὰ μὲν ἐς νῆας κάθεμεν, δείσαντες ὀλεθρον,
 αὐτὰς δ' ἐσσυμένως προερύσσαμεν ἥπειρόνδε.
 ἐνθα δὴ νύκτας δύο τ' ἡμέατα συνεχὲς αἰεὶ
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες. 75
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλει· ἥως,
 ἱστοὺς στησάμενοι ἀνὰ θ' ἱστία λεύκ' ἐρύσαντες
 ἡμεθα· τὰς δ' ἄνεμός τε κυβερνήται τ' ἴθυνον.
 καὶ νῦ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαν,
 ἀλλὰ με κῆμα ῥόος τε περιγινάμπτοντα Μάλειαν 80

καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

*Εὐθεν δ' ἐννήμαρ φερόμην ὁλοοῖς ἀνέμοισι
πόντον ἐπ' ἰχθυόεντ'. αὐτὰρ δεκάτῃ ἐπέβημεν
γαίης Λωτοφάγων, οἳ τ' ἄνθινον εἶδ' αἶνον.

ἐνθα δ' ἐπ' ἡπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ, 85
αἶψα δὲ δεῖπνον ἔλοντο βοῆς παρὰ νηυσὶν ἑταῖροι.

αὐτὰρ ἐπεὶ σίτοιο τε πασσάμεθ' ἡδὲ ποτήτος,
δὴ τότε ἔγων ἐτάρους προΐειν πεύθεσθαι ἰόντας

οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
ἄνδρε δύνω κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας. 90

οἳ δ' αἶψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν·
οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἐτάροισιν ὀλεθρον

ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.

τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,
οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι, 95

ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι
λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθεσθαι.

τοὺς μὲν ἔγων ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,
νηυσὶ δ' ἐνὶ γλαφυρῇσι ὑπὸ ζυγὰ δῆσα ἐρύσσας.

αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἑταίρους 100
σπερχομένους νηῶν ἐπιβαινέμεν ὠκειαίων,

μή πῶς τις λωτοῖο φαγὼν νόστοιο λάθηται.

οἳ δ' αἶψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον,

ἑξῆς δ' ἐξόμενοι πολὺν ἄλα τύπτον ἑρετμοῖς.

They land on the uninhabited isle off the coast of
the Cyclopes.

*Εὐθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ. 105

Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων,

ἰκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν

οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρώωσιν,

ἀλλὰ τὰ γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,

πυροὶ καὶ κριθαὶ ἡδ' ἄμπελοι, αἵ τε φέρουσιν
οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.
τοῖσιν δ' οὐτ' ἀγοραὶ βουλευφόροι οὔτε θέμιστες,
ἀλλ' οἳ γ' ὑψηλῶν ὀρέων ναίουσι κάρηνα
ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος
παίδων ἡδ' ἁλόχων, οὐδ' ἀλλήλων ἀλέγουσι.

110

115

Νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται
γαίης Κυκλώπων οὔτε σχεδὸν οὐτ' ἀποτηλοῦ,
ὕληεσσ'. ἐν δ' αἶγες ἀπειρέσιαι γεγάασιν
ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἳ τε καθ' ὕλην
ἄλγεα πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.
οὐτ' ἄρα ποίμνησιν καταΐσχεται οὐτ' ἀρότοισιν,
ἀλλ' ἢ γ' ἄσπαρτος καὶ ἀνήροτος ἥματα πάντα
ἀνδρῶν χηρεῖ, βόσκει δέ τε μηκάδας αἶγας.
οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλοπάρηοι,
οὐδ' ἄνδρες νηῶν ἐνι τέκτονες, οἳ κε κάμοιεν
νῆας ἐυσσέλμους, αἱ κεν τελέοιεν ἕκαστα
ἄστε' ἐπ' ἀνθρώπων ἱκνεύμεναι, οἳά τε πολλὰ
ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν·
οἳ κέ σφιν καὶ νῆσον ἐκτιμένην ἐκάμοντο.
οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥρια πάντα·
ἐν μὲν γὰρ λειμῶνες ἁλὸς πολιοῖο παρ' ὄχθας
ὕδρηλοι μαλακοί· μίλα κ' ἄφθιτοι ἄμπελοι εἶεν.
ἐν δ' ἄροσις λείῃ· μάλα κεν βαθὺ λήιον αἰεὶ
εἰς ὥρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὑπ' οὐδ' ας.
ἐν δὲ λιμὴν εὖορμος, ἵν' οὐ χρεὼ πείσματός ἐστιν,
οὐτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,
ἀλλ' ἐπικέλσαντας μέναι χρόνον εἰς ὃ κε ναυτέων
θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἄηται.
αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ,
κρήνη ὑπὸ σπέιους· περὶ δ' αἶγειροι πεφύασιν.

120

125

130

135

140

ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευε
 νύκτα δι' ὀρφναίην, οὐδὲ προὔφαινε· ἰδέσθαι·
 ἄηρ γὰρ παρὰ νηυσὶ βαθεῖ· ἦν, οὐδὲ σελήνη
 οὐρανόθεν προὔφαινε, κατείχετο δὲ νεφέεσσιν. 145
 ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν·
 οὐδ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
 εἰσίδομεν, πρὶν νῆας ἐυσσέλμους ἐπικέλσαι.
 κελιάσῃσι δὲ νηυσὶ καθείλομεν ἱστίᾳ πάντα,
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης· 150
 ἔνθα δ' ἀποβρίξαντες ἐμέλναμεν Ἡῶ διαν.

Odysseus with twelve comrades sets out for the cave
 where the Cyclops lived.

Ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἡῶς,
 νῆσον θανμάζοντες ἐδινεόμεσθα κατ' αὐτήν.
 ὥρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
 αἴγας ὀρεσκόους, ἵνα δειπνήσειαν ἑταῖροι. 155
 αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
 εἰλύμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
 βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.
 νῆες μὲν μοι ἔποντο δυώδεκα, ἐς δὲ ἐκάστην
 ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἶφ. 160
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
 οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός,
 ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι
 ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες. 165
 Κυκλώπων δ' ἐς γαίαν ἐλεύσσομεν ἐγγὺς ἐόντων,
 καπνὸν τ' αὐτῶν τε φθογγὴν οἶων τε καὶ αἰγῶν.
 ἡμος δ' ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἡμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἡῶς, 170

καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

“Ἄλλοι μὲν νῦν μέμνεντ’, ἐμοὶ ἐρήρηες ἐταῖροι
αὐτὰρ ἐγὼ σὺν νηὶ τ’ ἐμῇ καὶ ἐμοῖς ἐτάροισιν
ἐλθὼν τῶνδ’ ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,
ἢ ῥ’ οἳ γ’ ὑβριστὰι τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ἦε φιλόξεينوι, καὶ σφιν νόος ἐστὶ θεοῦδής.” 175

“Ὡς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ’ ἐταῖρους
αὐτοὺς τ’ ἀμβαίνειν ἀνὰ τε πρυμνήσια λῦσαι.
οἱ δ’ αἰψ’ εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
ἔξῃς δ’ ἐξόμενοι πολὺν ἄλα τύπτον ἐρετμοῖς. 180
ἀλλ’ ὅτε δὴ τὸν χῶρον ἀφικόμεθ’ ἐγγὺς ἑόντα,
ἔνθα δ’ ἐπ’ ἐσχατιῇ σπέος εἶδομεν, ἄγχι θαλάσσης,
ὑψηλὸν, δάφνησι κατηρεφές· ἔνθα δὲ πολλὰ
μῆλ’, οἷές τε καὶ αἶγες λαύεσκον· περὶ δ’ αὐτῇ
ὑψηλῇ δέδμητο κατωρυχέεσσι λίθοισι 185
μακρῆσίν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν.
ἔνθα δ’ ἀνὴρ ἐνίαυε πελώριος, ὅς ῥά τε μῆλα
οἷος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ’ ἄλλους
πωλεῖτ’, ἀλλ’ ἀπάνευθεν ἔων ἀθεμίστια ᾗδῃ.
καὶ γὰρ θαῦμα ἔτέτυκτο πελώριον, οὐδὲ ἔφκει 190
ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ῥίψι ὑλήεντι
ὑψηλῶν ὀρέων, ὃ τε φαίνεται οἷον ἅπ’ ἄλλων.

Δὴ τότε τοὺς ἄλλους κελόμην ἐρήρηας ἐταῖρους
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·
αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ’ ἀρίστους 195
βῆν· αὐτὰρ αἶγεον ἄσκον ἔχον μέλανος οἶνοιο,
ἠδέος, ὃν μοι ἔδωκε Μάρων, Εὐάνθεος υἱός,
ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβίκει,
οὐνεκά μιν σὺν παιδὶ περισχόμεθ’ ἠδὲ γυναικὶ
ἄζόμενοι· ᾗκει γὰρ ἐν ἄλσει δεινδρήεντι 200
Φοῖβου Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγλαὰ δῶρα·
χρυσοῦ μὲν μοι δῶκ’ εὐεργέος ἑπτὰ τάλαντα,

δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
 οἶνον ἐν ἀμφιφορεῦσι δυνάδεα πᾶσι ἀφύσσας
 ἡδὺν ἀκηράσιον, θείου ποτόν· οὐδέ τις αὐτὸν
 205
 ἡεῖδῃ δμῶν οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
 ἀλλ' αὐτὸς ἄλοχός τε φίλη ταμὴν τε μί' οἴῃ.
 τὸν δ' ὅτε πίνουεν μελιηδέα οἶνον ἐρυθρὸν,
 ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
 χεῦ', ὁδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὁδῶδει,
 210
 θεσπεσίῃ· τότ' ἂν οὐ τοι ἀποσχέσθαι φίλον ἦεν.
 τοῦ φέρον ἐμπλήσας ἄσκον μέγαν, ἐν δὲ καὶ ἥια
 κωρύκῳ· αὐτίκα γάρ μοι οἶσατο θυμὸς ἀγήνωρ
 ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπικείμενον ἄλκην,
 ἄγριον, οὔτε δίκας εὖ εἰδότα οὔτε θέμιστας.
 215

They enter the cave and await his return.

Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
 εὔρομεν, ἀλλ' ἐνόμνε νομὴν κάτω πίονα μῆλα.
 ἐλθόντες δ' εἰς ἄντρον ἐθηγείμεσθα ἕκαστα·
 ταρσοὶ μὲν τυρῶν βρίθον, στείνοντο δὲ σηκοὶ
 220
 ἀρνῶν ἢ δ' ἐρίφων· διακεκριμέναι δὲ ἕκασται
 ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
 χωρὶς δ' αὖθ' ἔρσαι· ναῖον δ' ὀρυῖ ἄγγεα πάντα,
 γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
 εἴθ' ἐμὲ μὲν πρότισθ' ἔταροι λίσσοντ' ἐπέεσσι
 225
 τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα
 καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας
 σηκῶν ἐξελάσαντας ἐπιπλεῖν ἁλμυρὸν ὕδωρ·
 ἄλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,
 ὅφρ' αὐτὸν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίῃ.
 οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανείς ἐρατεινὸς ἔσσεσθαι.
 230
 Ἔνθα δὲ πῦρ κήαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ
 τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον

ἤμενοι, εἰς ἐπῆλθε νέμων· φέρε δ' ὄβριμον ἄχθος
 ὕλης ἀζαλής, ἵνα οἱ ποτιδόρπιον εἷη.
 ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν 235
 ἡμεῖς δὲ δέισαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.
 αὐτὰρ ὃ γ' εἰς εὐρὺ σπέος ἤλασε πύονα μῆλα,
 πάντα μάλ' ὅσο' ἡμελγε, τὰ δ' ἄρσενα λείπε θύρηφιν,
 ἀρνεῖους τε τράγους τε, βαθείης ἔκτοθεν αὐλῆς.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' ἀείρας, 240
 ὄβριμον· οὐκ ἂν τὸν γε δύω καὶ εἴκοσ' ἄμαξαι
 ἐσθλαὶ τετράκυκλοι ἀπ' οὐδὲος ὀχλίσσειαν·
 τόσσην ἡλίβατον πέτρην ἐπέθηκε θύρησιν.
 ἐζόμενος δ' ἡμελγεν οἷς καὶ μηκίδας αἶγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη. 245
 αὐτίκα δ' ἡμῖσι μὲν θρέψας λευκοῖο γάλακτος
 πλεκτοῖς ἐν ταλάροισιν ἀμυστάμενος κατέθηκεν,
 ἡμῖσι δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὅφρα οἱ εἷη
 πίνειν αἰνυμένῳ καὶ οἱ ποτιδόρπιον εἷη.
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα, 250
 καὶ τότε πῦρ ἀνέκαie καὶ εἰσιδεν, εἶρετο δ' ἡμέας·

Cyclops puts questions which Odysseus parries.

"ὦ ξείνοι, τίνας ἐστέ; πόθεν πλείθ' ὑγρὰ κέλευθα;
 ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε
 οἷά τε ληιστήρες ὑπεῖρ ἄλλα, τοί τ' ἀλώονται
 ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες;" 255
 "ὦς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ
 δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.
 ἀλλὰ καὶ ὥς μιν ἔπεσσω ἀμειβόμενος προσέειπον·
 "Ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
 παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260
 οἵκαδε ἰέμενοι, ἄλλην ὁδὸν, ἄλλα κέλευθα
 ἦλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.
 λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,

τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·
 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265
 πολλούς· ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γούνα
 ἰκόμεθ', εἴ τι πόροις ξεινήμιον ἢ καὶ ἄλλως
 δοῖης δωτήνῃν, ἣ τε ξείνων θέμις ἐστίν.
 ἀλλ' αἰδεῖο, φέριστε, θεούς· ἰκέται δέ τοί εἰμεν.
 Ζεὺς δ' ἐπιτιμῆτωρ ἱκετάων τε ξείνων τε, 270
 ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.'

ἌΩς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλεῖ θυμῷ
 'νήπιός εἰς, ὦ ξεῖν', ἣ τηλόθεν εἰλήλουθας,
 ὅς με θεοὺς κέλεαι ἢ δειδίμεν ἢ ἀλέασθαι·
 οὐ γὰρ Κύκλωπες Διὸς αἰγιοῦχος ἀλέγουσιν 275
 οὐδὲ θεῶν μακάρων, ἐπεὶ ἣ πολλὸν φέρτεροί εἰμεν.
 οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδόμην
 οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύει.
 ἀλλὰ μοι εἴφ' ὅπῃ ἔσχες ἰὼν εὐεργέα νῆα,
 ἣ που ἐπ' ἐσχατῆς ἣ καὶ σχεδὸν, ὄφρα θαεῖω.' 280

ἌΩς φάτο πειράζων, ἐμέ δ' οὐ λάθην εἰδότα πολλὰ,
 ἀλλὰ μιν ἄψορρον προσέφην δολίοις ἐπέεσσιν·

'Νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων,
 πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,
 ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν' 285
 αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.'

Cyclops devours six of the men, two at a time.
 Odysseus plots revenge.

ἌΩς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο νηλεῖ θυμῷ,
 ἀλλ' ὃ γ' ἀναίξας ἐτάροις ἐπὶ χεῖρας ἱάλλε,
 σὺν δὲ δῶμα μάρψας ὥς τε σκύλακας ποτὶ γαίῃ
 κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δευε δὲ γαῖαν. 290
 τοὺς δὲ διὰ μελεῖστί ταμῶν ὠπλίσσατο δόρπον·
 ἦσθιε δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,

ἔγκατά τε σάρκας τε καὶ ὁστέα μυελόεντα.
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
 σχέτλια ἔργ' ὀρώοντες· ἀμηχανίη δ' ἔχε θυμόν. 295
 αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν
 ἀνδρόμεα κρέ' ἔδωκ καὶ ἐπ' ἄκρητον γάλα πίνων,
 κεῖτ' ἔντοσθ' ἄντροιο τανυσσάμενος διὰ μήλων.
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν
 ἄσπον ἰὼν, ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ, 300
 οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἦπαρ ἔχουσι,
 χεῖρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρυκεν.
 αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·
 οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλῶν
 χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν. 305
 ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἥῳ ὄϊαν.

Ἥμος δ' ἠριγένεια φάνη ροδοδάκτυλος Ἥως,
 καὶ τότε πῦρ ἀνέκαιε καὶ ἡμελγε κλυτὰ μῆλα,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἅ ἔργα, 310
 σὺν δ' ὅ γε δὴ αὐτε δύω μάρψας ὠπλίσσατο δεῖπνον.
 δειπνήσας δ' ἄντρον ἐξήλασε πίονα μῆλα,
 ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα
 ἄψ ἐπέθηχ', ὥς εἴ τε φαρέτρῃ πῶμ' ἐπιθείη.
 πολλῇ δὲ βούλῃ πρὸς ὄρος τρέπε πίονα μῆλα 315
 Κύκλωψ· αὐτὰρ ἐγὼ λιπύμην κακὰ βυσσοδομεύων,
 εἴ πως τισαίμην, δοίη δέ μοι εὖχος Ἀθήνη.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
 Κύκλωπος γὰρ ἔκειτο μέγα ρόπαλον παρὰ σιρκῶ,
 χλωρὸν ἐλαίνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη 320
 αὐανθῆν. τὸ μὲν ἄμμες εἰσκομεν εἰσορόωντες
 ὕσπον θ' ἰστὸν νηὸς ἑικοσόροιο μελαίνης,
 φορτίδος εὐρείης, ἥ τ' ἐκπεράα μέγα λαῖτμα·
 τύσπον ἔην μήκος, τύσπον πᾶχος εἰσοράασθαι.

τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα πάραστὰς, 325
 καὶ παρέθηχ' ἐτάροισιν, ἀποξίναι δ' ἐκέλευσα·
 οἱ δ' ὁμαλὸν ποίησαν· ἐγὼ δ' ἐθόωσα παραστὰς
 ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέφ.
 καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῃ,
 ἣ ῥα κατὰ σπέλους κέχυτο μεγάλ' ἥλιθα πολλή· 330
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,
 ὅς τις τολμήσειεν ἔμοι σὺν μοχλὸν αἰείρας
 τρῖψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι.
 οἱ δ' ἔλαχον τοὺς ἄν κε καὶ ἦθελον αὐτὸς ἐλέσθαι,
 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335
 ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων·
 αὐτίκα δ' εἰς εὐρὺ σπέος ἦλασε πῖονα μῆλα,
 πάντα μάλ', οὐδέ τι λείπε βαθείης ἔκτοθεν αὐλῆς,
 ἣ τι οἰσάμενος, ἣ καὶ θεὸς ὥς ἐκέλευσεν.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὺν μέγαν ὑψόσ' αἰείρας, 340
 ἐξόμενος δ' ἡμελγεν οἷς καὶ μηκάδας αἶγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκειν ἐκάστη.
 αὐτὰρ ἐπεὶ δὴ σπεῦσε ποιησάμενος τὰ ἡ ἔργα,
 σὺν δ' ὃ γε δὴ αὐτὴ δύω μάρψας ὠπλίσσατο δόρπον.
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστὰς, 345
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο.

Odysseus, having made Cyclops drunk, puts out his eye.

'Κύκλωψ, τῇ, πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,
 ὄφρ' εἰδῆς οἶόν τι ποτὸν τότε νηὺς ἐκεεύθει
 ἡμετέρῃ· σοὶ δ' αὖ λοιβὴν φέρον, εἰ μ' ἐλεήσας
 οἴκαδε πέμψεις· σὺ δὲ μαίνειαι οὐκέτ' ἀνεκτῶς. 350
 σχῆτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἴκοιτο
 ἀνθρώπων πολέων; ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας.'
 ὣς ἐφάμην, ὃ δὲ δέκτο καὶ ἔκπιεν· ἦσατο δ' αἰνῶς
 ἥδ' οὐ ποτὸν πίνων, καὶ μ' ἦτεε δεύτερον αὐτίς·

‘ Δός μοι ἔτι πρόφρων, καί μοι τεὸν οὔνομα εἰπέ 355
 αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.
 καὶ γὰρ Κυκλώπεσσι φέρει ξεῖδωρος ἄρουρα
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὕμβρος ἀέξει·
 ἀλλὰ τόδ’ ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.’

‘ Ὡς φάτ’· ἀτὰρ οἱ αὖτις ἐγὼ πόρον αἶθοπα οἶνον’ 360
 τρὶς μὲν ἔδωκα φέρων, τρὶς δ’ ἔκπιεν ἀφραδίῃσιν.
 αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,
 καὶ τότε δῆ μιν ἔπεσσι προσηύδων μελιχίοισι·

‘ Κύκλωψ, εἰρωτᾷς μ’ ὄνομα κλυτόν; αὐτὰρ ἐγὼ τοι
 ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέσθης. 365
 Οὗτις ἐμοί γ’ ὄνομα· Οὗτιν δέ με κικλήσκουσι
 μήτηρ ἠδὲ πατήρ ἠδ’ ἄλλοι πάντες ἐταῖροι.’

‘ Ὡς ἐφάμην, ὃ δέ μ’ αὐτίκ’ ἀμείβετο ιηλεί θυμῷ·
 ‘ Οὗτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισι,
 τοὺς δ’ ἄλλους πρόσθεν· τὸ δέ τοι ξεινίον ἔσται.’ 370

‘ Ἡ καὶ ἀνακλιθεὶς πέσεν ὕπτιος, αὐτὰρ ἔπειτα
 κεῖτ’ ἀποδοχμώσας παχὺν αὐχένα, καὶ δέ μιν ὕπνος
 ἤρει πανδαμάτωρ· φάρυγος δ’ ἐξέσσυτο οἶνος
 ψωμοὶ τ’ ἀνδρόμεοι· ὃ δ’ ἐρεύγετο οἶνοβαρέων.
 καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, 375
 εἵως θερμαίνουτο· ἔπεσσί τε πάντας ἐταῖρους
 θάρσυνον, μή τίς μοι ὑποδδείσας ἀναδύη.
 ἀλλ’ ὅτε δὴ τάχ’ ὁ μοχλὸς ἐλάυνος ἐν πυρὶ μέλλεν
 ἄψεσθαι, χλωρὸς περ ἔων, διεφαίνετο δ’ αἰνῶς,
 καὶ τότε ἐγὼν ἄσπον φέρον ἐκ πυρὸς, ἀμφὶ δ’ ἐταῖροι 380
 ἴσταντ’· αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων,
 οἱ μὲν μοχλὸν ἐλόντες ἐλάυνον, ὃξυν ἐπ’ ἄκρῳ,
 ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ’ ἐφύπερθεν ἀερθεὶς
 δίνεον, ὥς ὅτε τις τρυπῶ δούρῳ νήιου ἀνῆρ
 τρυπάνῃ, οἱ δέ τ’ ἐνερθεν ὑποσσεύουσιν ἱμάντι 385
 ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεὶ·

ὥς τοῦ ἐν ὀφθαλμῷ πυρὴν κεκαυμένην ἐλόντες
 δινέομεν, τὸν δ' αἷμα περιέριψε θερμὸν ἔδντα.
 πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὖσεν ἀντμῇ
 γλήνης καιομένης· σφαραγεῖντο δέ οἱ πυρὶ ῥίζαι. 390
 ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἦε σκέπαρνον
 εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα
 φαρμάσσω· τὸ γὰρ αἶτε σιδήρου γε κράτος ἐστίν·
 ὥς τοῦ σίξ' ὀφθαλμοὺς ἐλαϊνέῳ περὶ μοχλῷ.
 σμερδαλέον δέ μέγ' ὤμωξεν, περὶ δ' ἴαχε πέτρῃ, 395
 ἡμεῖς δὲ δέισαντες ἀπεσσύμεθ'. αὐτὰρ ὁ μοχλὸν
 ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῷ.
 τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων,
 αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνεν, οἳ ῥά μιν ἀμφὶς
 ᾤκεον ἐν σπήεσσι δι' ἄκριας ἠνεμοέσσας. 400
 οἱ δὲ βοῆς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος,
 ἰστάμενοι δ' εἶρυντο περὶ σπέος ὅττι ἐκίδοι·

The trick of 'No-man.'

‘Τίπτε τόσον, Πολύφημ', ἀρημένος ὦδ' ἐβόησας
 νύκτα δι' ἀμβροσίην, καὶ ὑπνους ἄμμε τίθησθα;
 ἦ μὴ τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει;
 ἦ μὴ τίς σ' αὐτὸν κτείνει δόλῳ ἦε βίηφι;’ 405
 Τοὺς δ' αὖτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύφημος·
 ‘ὦ φίλοι, Οὐτίς με κτείνει δόλῳ, οὐδὲ βίηφι.’
 Οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·
 ‘εἰ μὲν δὴ μὴ τίς σε βιάζεται οἷον ἔδντα, 410
 νοῦσόν γ' οὐ πως ἔστι Διὸς μεγάλου ἀλέασθαι,
 ἀλλὰ σύ γ' εὖχεο πατρὶ Ποσειδάωνι ἄνακτι.’
 ‘Ὡς ἄρ' ἔφην ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,
 ὥς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.

Preparations for escape.

Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὁδύνησι, 415

χερσὶ ψηλαφῶν, ἀπὸ μὲν λίθον εἶλε θυράων,
 αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,
 εἴ τιwα που μετ' ὅεσσι λάβοι στείχοντα θύραζε·
 οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
 αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἄριστα γένοιτο, 420
 εἴ τιw' ἐταίροισιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῷ
 εὐροίμην· πάντας δὲ δούλους καὶ μῆτιw ὕφαινον,
 ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
 ἄρτενες οἷες ἦσαν ἐντρεφέες, δασύμαλλοι, 425
 καλοὶ τε μεγάλοι τε, ἰοδνεφές εἶρος ἔχοντες·
 τοὺς ἀκέων συνέεργον ἐνστρεφέεσσι λύγοισι,
 τῆς ἐπὶ Κύκλωψ εὖδε πέλωρ, ἀθεμίστια εἰδὼς,
 σὺντρεῖς αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,
 τῷ δ' ἐτέρω ἐκάτερθεν ἵγην σῶοντες ἐταίρους. 430
 τρεῖς δὲ ἕκαστον φῶτ' οἷες φέρον· αὐτὰρ ἐγὼ γε,
 ἀρνεῖος γὰρ ἔην, μῆλων ὅχ' ἄριστος ἀπάντων,
 τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἔλυσθεις
 κείμεν· αὐτὰρ χερσὶν ἁώτου θεσπεσίῳ
 νωλεμέως στρεφθεὶς ἐχόμεν τετληότι θυμῷ. 435
 ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡῷ δῖαν.
 Ἥμος δ' ἠριγένεια φάη ροδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,
 θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκούς·
 οὐθατα γὰρ σφαραγεῖντο. ἄναξ δ' ὀδύνῃσι κακῇσι 440
 τειρόμενος πάντων δῖων ἐπεμαίετο νῶτα
 ὀρθῶν ἑσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
 ὥς οἱ ὑπ' εἰροπύκων δῖων στέρνοισι δέδευντο.
 ὕστατος ἀρνεῖος μῆλων ἔστειχε θύραζε,
 λάχυνφ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445
 τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·

Cyclops talks to his ram.

'Κριε πέπον, τί μοι ὦδε διὰ σπέος ἔσσυο μῆλων
 ὕστατος; οὐ τι πάρος γε λελειμμένος ἔρχεαι οἴῳ,
 ἀλλὰ πολὺ πρῶτος νέμειαι τέρεν' ἄνθρα ποίης
 μακρὰ βιβὰς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις, 450
 πρῶτος δὲ σταθμόνδε λιλαίεαι ἀπονέεσθαι
 ἐσπέριος· νῦν αὖτε πανύστατος. ἦ σύ γ' ἄνακτος
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε
 σὺν λυγροῖς ἐτάροισι, δαμασσάμενος φρένας οἴῳ,
 Οὔτις, ὃν οὐ πῶ φημι πεφυγμένον εἶναι ὀλεθρον. 455
 εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο
 εἰπεῖν ὅππῃ κείνος ἔμδον μένος ἡλασκάσει·
 τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλῃ
 θευομένου ῥαίοιτο πρὸς οὐδέϊ, καὶ δέ κ' ἔμδον κῆρ
 λοφίσσειε κακῶν, τά μοι οὔτιδανὸς πόρεν Οὔτις.' 460
 ἌΩς εἰπὼν τὸν κριὸν ἀπὸ ξο πέμπε θύραζε.

Odysseus rescues his comrades, and they gain the shore.

ἐλθόντες δ' ἡβαιὺν ἀπὸ σπείους τε καὶ αὐλῆς
 πρῶτος ὑπ' ἀρνειοῦ λυόμεν, ὑπέλυσα δ' ἐταίρους.
 καρπαλίμως δὲ τὰ μῆλα ταναῦποδα, πίονα δημῷ,
 πολλὰ περιτροπέοντες ἐλαύνομεν, ὅφρ' ἐπὶ νῆα 465
 ἰκόμεθ'· ἀσπάσιοι δὲ φίλοις ἐτάροισι φάνημεν,
 οἳ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες.
 ἀλλ' ἐγὼ οὐκ εἴων, ἀνὰ δ' ὀφρύσι νεῖον ἐκάστω,
 κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα
 πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἄλμυρόν ὕδωρ. 470
 οἳ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον·
 ἐξῆς δ' ἐζόμενοι πολὺν ἅλα τύπτον ἑρετμοῖς.
 ἀλλ' ὅτε τόσσον ἀπὴν ὅσσον τε γέγωνε βοήσας,
 καὶ τότ' ἐγὼ Κύκλωπα προσηΐδων κερτομοῖσι·
 'Κύκλωψ, οὐκ ἄρ' ἐμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους

ἔδμεναι ἐν σπῇ γλαφυρῷ κρατερῇφι βίηφι. 476
καὶ λίην σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,
σχέτλι', ἐπεὶ ξείνους οὐχ ἄζω σῶ ἐνὶ οἴκῳ
ἔσθήμεναι τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.'

Cyclops nearly crushes their ship twice with a huge crag.

‘Ὡς ἐφάμην, ὃ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον 480
ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μεγάλοιο,
καὶ δ' ἔβαλε προπάροιθε νεὸς κυανοπύρροιο
[τυτθὸν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι].
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
τὴν δ' αἰψ' ἠπειρόνδε παλιρρόθιον φέρε κύμα, 485
πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.
αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοντὸν
ῥωσα παρέξ· ἐτάροισι δ' ἐποτρύνων ἐκέλευσα
ἐμβαλέειν κώπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν,
κρατὶ καταρυνών· οἱ δὲ προπесύντες ἔρεσσον. 490
ἀλλ' ὅτε δὴ δις τόσσον ἅλα πρήσσοντες ἀπῆμιν,
καὶ τότε γὰρ Κύκλωπα προσηύδων· ἀμφὶ δ' ἐταῖροι
μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

‘Σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;
ὅς καὶ νῦν πόντουδε βαλὼν βέλος ἤγαγε νῆα 495
αὐτίς ἐς ἠπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.
εἰ δὲ φθεγξαμένου τευ ἡ αὐδήσαντος ἄκουσε,
σύν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νῆα δοῦρα
μαρμάρῳ ὀκριόνετι βαλὼν· τόσσον γὰρ ἴησιν.'

‘Ὡς φάσαν, ἀλλ' οὐ πείθον ἐμὸν μεγαλήτορα θυμὸν 500
ἀλλὰ μιν ἄψορρον προσέφην κεκοτηότι θυμῷ·

‘Κύκλωψ, αἶ κέν τίς σε καταβνητῶν ἀνθρώπων
ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτὸν,
φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
νῖδυ Λαέρτew, Ἰθάκῃ ἐνὶ οἴκῳ ἔχοντα.' 505

ἄΩς ἐφάμην, ὁ δέ μ' οἰμώξας ἡμείβετο μύθῳ·
 ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἱκάνει.
 ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἡνὺς τε μέγας τε,
 Τηλέμος Εὐρυμίδης, ὃς μαντοσύνη ἐκέκαστο
 καὶ μαντεύμενος κατεγύρα Κυκλώπεσσιν· 510
 ὅς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
 χειρῶν ἐξ Ὀδυσῆος ἁμαρτήσεσθαι ὀπωπῆς.
 ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
 ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἄλκην·
 νῦν δέ μ' ἔων ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκις 515
 ὀφθαλμοῦ ἀλάσσειν, ἐπεὶ μ' ἔδαμάσματο οἶνῳ.
 ἀλλ' ἄγε δεῦρ', Ὀδυσσεῦ, ἵνα τοι παρ ξείνια θείω,
 πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·
 τοῦ γὰρ ἐγὼ παῖς εἰμι, πατὴρ δ' ἐμὸς εὐχεται εἶναι.
 αὐτὸς δ', αἶ κ' ἐθέλῃς, ἴησεται, οὐδέ τις ἄλλος 520
 οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.
 ἄΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 αἶ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
 εὔνιν ποιήσας πέμψαι δόμον Ἀϊδὸς εἴσω,
 ὥς οὐκ ὀφθαλμόν γ' ἴησεται οὐδ' ἐνοσίχθων· 525
 ἄΩς ἐφάμην, ὁ δ' ἔπειτα Ποσειδάωνι ἄνακτι
 εὐχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·
 ἄ Κλυθι, Ποσειδάων γαίῃσχε, κυανοχαῖτα·
 εἰ ἑτεόν γε σὸς εἰμι, πατὴρ δ' ἐμὸς εὐχεαι εἶναι,
 δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἴκαδ' ἱέσθαι 530
 [νῦν Λαέρτῳ, Ἰθάκῃ ἐνὶ οἰκίᾳ ἔχοντα].
 ἀλλ' εἰ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἱέσθαι
 οἶκον ἐυκτίμενον καὶ ἔην ἐς πατρίδα γαίαν,
 ὧς κακῶς ἔλθοι, ὀλέσας ἀπο πάντας ἑταίρους,
 νηὸς ἐπ' ἄλλοτρίης, εὖροι δ' ἐν πῆματα οἴκῳ· 535
 ἄΩς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης·
 αὐτὰρ ὃ γ' ἐξαῦτις πολὺ μείζονα λᾶαν ἀείρας

ἐνθα δὲ
 κείνων γὰρ
 ἡμὲν παρὰ
 νηὶ δ' ἐν
 ἀργυρέῃ
 αὐτὰρ ἐμὴ
 ὄφρα φέροι
 ἐκτελέειν
 ἔννῃ
 τῇ δεκάτῃ
 καὶ δὴ τῇ
 ἔνθ' ἐμὲ
 αἰεὶ γὰρ
 ὦχ' ἐτόλμα
 οἱ δ' ἐτόλμα
 καὶ μ' ἐτόλμα
 ὦρα παρὰ
 ὦδε δέ τ' ἔτι
 ὦ
 ἀνθρώπων
 πολλὰ
 ληϊδὸς
 οἴκαδ' ἐν
 καὶ νῦν
 Αἴολος.
 ὅσος τ' ἔτι
 ὦ
 The ba
 ἀσκόν

ἐρεῖσε δὲ τὴν ἀπέλεθρον,
 ὅπισθε νεὸς κυανοπρόροιο
 οἴηιον ἄκρον ἰκέσθαι.
 τα κατερχομένης ὑπὸ πέτρης
 ἐκῦμα, θέμωσε δὲ χέρσον ἰκέσθαι.

540

et comrades and resume their voyage.

ἦσαν ἀφικόμεθ', ἐνθα περ ἄλλαι
 ἦσαν ἀθρόαι, ἀμφὶ δ' ἑταῖροι
 μέας ποτιδέγμενοι αἰεὶ,

545

ἦσαν ἐκέλσαμεν ἐν ψαμάθοισιν,
 ἦμεν ἐπὶ ῥηγμῖνι θαλάσσης.
 γλαφυρῆς ἐκ νηὸς ἐλόντες
 τίς μοι ἀτεμβόμενος κίοι ἴσης.
 ἐκνήμιδες ἑταῖροι

550

ὅσαν ἔξοχα τὸν δ' ἐπὶ θυνὶ
 ρονίδῃ, ὅς πᾶσιν ἀνάσσει,
 ὁ δ' οὐκ ἐμπάζετο ἱρῶν,
 ὅπως ἀπολοίατο πᾶσαι
 ἔμοι ἐρήρες ἑταῖροι.

555

ὦ ἡμαρ ἐς ἡέλιον καταδύντα
 ῥέα τ' ἄσπετα καὶ μέθυ ἡδύ·
 ἔδον καὶ ἐπὶ κρέφας ἦλθε,
 ἐπὶ ῥηγμῖνι θαλάσσης.

560

ῥάνη ῥοδοδάκτυλος Ἥως,
 ἡμῖν ἐποτρύννας ἐκέλευσα
 ἀνὰ τε πρυμνήσια λῦσαι.
 καὶ ἐπὶ κληῖσι καθίζον,
 λιπὴν ὄλα τύπτον ἐρετμοῖς.

565

ὦ πλέομεν ἀκαχήμενοι ἦτορ,
 φθλους ὀλέσαιτες ἑταῖρους.

ΟΔΥΣΣΕΙΑΣ Κ.

Τὰ περὶ Αἰόλου καὶ Λαιστρυγόνων καὶ Κίρκης.

The floating isle of Aeolus.

Αἰολίην δ' ἐς νῆσον ἀφικόμεθ'· ἐνθα δ' ἔναιεν
 Αἰόλος Ἰπποτάδης, φίλος ἀθανάτοισι θεοῖσι,
 πλωτῇ ἐν νήσῳ· πᾶσαν δέ τέ μιν πέρι τείχος
 χάλκεον ἄρρηκτον, λισσῇ δ' ἀναδέδρομε πέτρῃ.
 τοῦ καὶ δώδεκα παῖδες ἐν μεγάροις γεγάσιν, 5
 ἕξ μὲν θυγατέρες, ἕξ δ' υἷές· ἡβῶντες.
 εἴθ' ὅ γε θυγατέρας πόρεν νιάσιν εἶναι ἀκοίτις.
 οἱ δ' αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδνῇ
 δαίνυνται· παρὰ δέ σφιν ὄνειρα μυρία κείται, 10
 κνισθῆεν δέ τε δῶμα περιστεναχίζεται αὐλῇ
 ἤματα· νύκτας δ' αὖτε παρ' αἰδοίῃς ἀλόχοισιν
 εὖδουσ' ἐν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι.
 καὶ μὲν τῶν ἰκόμεσθα πόλιν καὶ δώματα καλά.
 μήνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἕκαστα, 15
 Ἴλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν
 αὐτὰρ ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.
 ἀλλ' ὅτε δὴ καὶ ἐγὼ ἰδὼν ᾗτεον ἡδ' ἐκέλευον
 πεμπέμεν, οὐδὲ τι κείνος ἀνήνατο, τεύχεα δὲ πομπήν.
 δῶκε δέ μ' ἐκδείρας ἀσκὸν βοῦς ἐννεώροιο,

The Laestrygones.

Ἐξήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ· 80
 ἐβδομάτῃ δ' ἰκόμεσθα Λάμον αἰπὺ πτολίεθρον,
 Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμὴν
 ἡπύει εἰσελάων, ὃ δέ τ' ἐξελάων ὑπακούει.
 ἔνθα κ' ἄνπνος ἀνὴρ δοιοὺς ἐξήρατο μισθοὺς,
 τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων· 85
 ἐγγὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι.
 ἔνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἦλθομεν, ὃν πέρι πέτρῃ
 ἡλίβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν,
 ἀκταὶ δὲ προβλήτες ἐναντῖαι ἀλλήλησιν
 ἐν στόματι προὔχουσιν, ἀραιὴ δ' εἴσοδος ἐστίν, 90
 ἔνθ' οἳ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας.
 αἱ μὲν ἄρ' ἔντοσθεν λιμένος κοῖλοιο δέδευντο
 πλησίαι· οὐ μὲν γὰρ ποτ' ἀέξετο κῆμά γ' ἐν αὐτῷ,
 οὔτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνῃ.
 αὐτὰρ ἐγὼν οἶος σχέθον ἔξω νῆα μέλαιναν, 95
 αὐτοῦ ἐπ' ἐσχατιῇ, πέτρης ἐκ πείσματα δήσας·
 ἔστην δὲ σκοπιῇν ἐς παιπαλόεσσαν ἀνελθών.
 ἔνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνεται ἔργα,
 καπνὸν δ' οἷον ὀρώμεν ἀπὸ χθονὸς αἰσσοῦντα.
 δὴ τότε ἐγὼν ἐτάρους προΐειν πεύθεσθαι ἰόντας 100
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῆτον ἔδοντες,
 ἄνδρε δύο κρίνας, τρίτατον κήρυχ' ἅμ' ὑπάσσας.
 οἱ δ' ἦσαν ἐκβάντες λείην ὁδὸν, ἥπερ ἄμαξαι
 ἄστυδ' ἀφ' ὑψηλῶν ὁρέων καταγίνεον ὕλην.
 κούρῃ δὲ ξύμβληντο πρὸ ἄστεος ὕδρενούσῃ, 105
 θυγατέρ' ἰφθίμῃ Λαιστρυγονίος Ἀντιφάτῃ.
 ἡ μὲν ἄρ' ἐς κρήνην κατεβήσετο καλλιρέεθρον
 Ἀρτακίην· ἔνθεν γὰρ ὕδωρ προτὶ ἄστυ φέρεσκον·
 οἱ δὲ παριστάμενοι προσεφώνεον, ἔκ τ' ἐρέοντο
 ὅς τις τῶνδ' εἴη βασιλεὺς καὶ οἷσιν ἀνάσσοι. 110

ἥ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑψερέφες δῶ.
 οἱ δ' ἐπεὶ εἰσηλθον κλυτὰ δώματα, τὴν δὲ γυναικα
 εὖρον ὄσσην τ' ὄρεος κορυφῇν, κατὰ δ' ἔστυγον αὐτήν.
 ἥ δ' αἰψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα,
 ὃν πόσιν, ὃς δὴ τοῖσιν ἐμήσατο λυγρὸν ὄλεθρον. 115
 αὐτίχ' ἔνα μάρψας ἐτάρων ὠπλίσσατο δειπνον·
 τῷ δὲ δὴ ἀΐξαντε φυγῇ ἐπὶ νῆας ἰκέσθην.
 αὐτὰρ ὁ τεῦχε βοῇν διὰ ἄστεος· οἱ δ' αἰοντες
 φοίτων ἴφθιμοι Λαιστρυγόνες ἄλλοθεν ἄλλος,
 μυριοί, οὐκ ἄνδρεσσιν ἑοικότες, ἀλλὰ Γίγασιν. 120
 οἳ ῥ' ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισι
 βάλλον· ἄφαρ δὲ κακὸς κónαβος κατὰ νῆας ὀρώρει
 ἀνδρῶν τ' ὀλλυμένων νηῶν θ' ἅμα ἀγνυμενῶν·
 ἰχθὺς δ' ὥς πείρουτες ἀτερπέα δαῖτα φέροντο.
 ὄφρ' οἱ τοὺς ὄλεον λιμένος πολυβενθέος ἐντός, 125
 τόφρα δ' ἐγὼ ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ
 τῷ ἀπὸ πείσματ' ἔκοψα νεὸς κυανοπρώροιο.
 αἶψα δ' ἐμοῖς ἐτάρουσιν ἐποτρύννας ἐκέλευσα
 ἐμβαλέειν κώπῃς, ἧν' ὑπ' ἐκ κακότητα φύγοιμεν·
 οἱ δ' ἅλα πάντες ἀνέρριψαν, δείσαντες ὄλεθρον. 130
 ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας
 νηὺς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο.

Aeaea, the isle of Circe.

*Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμεροι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.
 Αἰαῖνι δ' ἐς νῆσον ἀφικόμεθ'· ἐνθα δ' ἔναιε 135
 Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήσσσα,
 αὐτοκασιγνήτη ὀλοόφρονος Αἰήταο·
 ἄμφω δ' ἐκεγάτην φαεσιμβρότου Ἡελίοιο
 μητρὸς τ' ἐκ Πέρσης, τὴν Ὠκεανὸς τέκε παῖδα.
 ἐνθα δ' ἐπ' ἀκτῆς νηὶ καταγαγόμεσθα σιωπῇ 140

ταύλοχον ἐς λιμένα, καὶ τις θεὸς ἡγεμόνευεν.
 ἔνθα τότε ἑκβάντες δύο τ' ἤματα καὶ δύο νύκτας
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
 ἀλλ' ὅτε δὴ τρίτον ἡμάρ εὐπλόκαμος τέλεσ' Ἡῶς,
 καὶ τότε ἔγῳ ἐμὸν ἔγχος ἔλῳν καὶ φάσγανον ὄξυ 145
 καρπαλίμως παρὰ νηὸς ἀνήμιον ἐς περιωπὴν,
 εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπὴν τε πυθοίμην.
 ἔστην δὲ σκοπιῇν ἐς παιπαλόεσσαν ἀνελθὼν,
 καὶ μοι εἰσάτο καπνὸς ἀπὸ χθονὸς εὐρυοδείης
 Κίρκης ἐν μεγάροισι διὰ δρυμὰ πικνὰ καὶ ὕλην. 150
 μερμήριξα δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
 ἐλθεῖν ἥδ' ἐπυθέσθαι, ἐπεὶ ἴδον αἶθοπα καπνόν.
 ὦδε δέ μοι φρονέοντι δοάσασατο κέρδιον εἶναι,
 πρῶτ' ἐλθούτ' ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης
 δεῖπνον ἐταίροισιν δόμεναι προίμεν τε πυθέσθαι. 155

Odysseus slays a huge stag as food for his crew.

ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
 καὶ τότε τίς με θεῶν ὀλοφύρατο μοῦνον ἔοντα,
 ὅς ῥά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτὴν
 ἦκεν· ὁ μὲν ποταμόνδε κατήμιεν ἐκ νομοῦ ὕλης
 πιόμενος· δὴ γάρ μιν ἔχεν μένος ἠελίοιο. 160
 τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκνηστιν μέσα νῶτα
 πληῆξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε,
 καὶ δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπτατο θυμός.
 τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς
 εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ 165
 εἶασ'. αὐτὰρ ἐγὼ σπασάμην ῥῶπᾶς τε λύγους τε,
 πείσμα δ', ὅσων τ' ὄργυιαν, εὐστρεφὲς ἀμφοτέρωθεν
 πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,
 βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν,
 ἔγχει ἐρειδόμενος, ἐπεὶ οὐ πως ἦεν ἐπ' ὤμου 170

χειρὶ φέρειν ἑτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.
καὶ δ' ἔβαλον προπάραιθε νεὸς, ἀνέγειρα δ' ἑταίρους
μελιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

‘Ὡ φίλοι, οὐ γάρ πω καταδυσόμεθ', ἀχνύμενοί περ.
εἰς Ἀῖδαο δόμους, πρὶν μόρσιμον ἡμᾶρ ἐπέλθῃ. 175
ἀλλ' ἄγετ', ὅφρ' ἐν νηὶ θοῇ βρώσις τε πόσις τε,
μνησόμεθα βρώμης μηδὲ τρυχώμεθα λιμῶ.’

‘Ὡς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο·
ἐκ δὲ καλυψάμενοι παρὰ θῖν' ἄλδς ἀτρυγέτοιο
θηήσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν. 180
αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσι,
χεῖρας νιψάμενοι τεύχοντ' ἐρικυδέα δαῖτα.

ὥς τότε μὲν πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα
ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἡμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε, 185
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἡμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

‘[Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἑταῖροι.]
ὦ φίλοι, οὐ γάρ τ' ἴδμεν ὄπη ζόφος οὐδ' ὄπη ἡώς, 190
οὐδ' ὄπη ἥελιος φαεσίμβροτος εἰς' ὑπὸ γαίαν
οὐδ' ὄπη ἀννέεται· ἀλλὰ φραζώμεθα θάσσαν
εἴ τις ἔτ' ἔσται μῆτις· ἐγὼ δ' οὐκ οἶομαι εἶναι.
εἶδον γὰρ σκοπιῇν ἐς παιπαλόεσσαν ἀνελθὼν
νῆσον, τὴν περὶ πόντος ἀπείριτος ἐστεφάνωται· 195
αὐτὴ δὲ χθαμαλὴ κέεται· καπνὸν δ' ἐνὶ μέσσει
ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὕλην.’

‘Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ
μνησαμένους ἔργων Λαιστρυγόνος Ἀντιφάταο
Κύκλωπος τε βίης μεγαλήτορος, ἀνδροφάγοιο. 200
κλαῖον δὲ λιγῶς, θαλερὸν κατὰ δάκρυ χέοντες·
ἀλλ' οὐ γάρ τις πρῆξις ἐγγίγνετο μυρομένοισιν.

Eurylochus is sent forward with twenty-two men,
who are turned into swine by Circe.

Αὐτὰρ ἐγὼ δίχα πάντας ἐυκνήμιδας ἑταίρους
 ἡρίθμειον, ἄρχον δὲ μετ' ἀμφοτέροισιν ὅπασσα·
 τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής. 205
 κλήρους δ' ἐν κυνέῃ χαλκῆρεϊ πάλλομεν ὦκα·
 ἕκ δ' ἔθορε κλῆρος μεγαλήτορος Εὐρυλόχοιο.
 βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἴκοσ' ἑταῖροι
 κλαίοντες· κατὰ δ' ἄμμε λίπον γοώοντας ὀπισθεν.
 εὗρον δ' ἐν βήσσησι τετυγμένα δώματα Κίρκης 210
 ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ.
 ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέστεροι ἢ δὲ λέοντες,
 τοὺς αὐτὴ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.
 οὐδ' οἱ γ' ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε
 οὐρήσιν μακρῆσι περισσαινόντες ἀνέσταν. 215
 ὥς δ' ὅτ' ἂν ἀμφὶ ἀνακτα κύνες δαίτηθεν ἰόντα
 σαίνωσ'· αἰεὶ γάρ τε φέρει μελίσγματα θυμοῦ·
 ὥς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἠδὲ λέοντες
 σαῖνον· τοὶ δ' ἔδδειςαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.
 ἔσταν δ' ἐν προθύροισι θεᾶς καλλιπλοκάμοιο, 220
 Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὅπλ' ἀκαλῇ,
 ἰστὸν ἐποιχομένης μέγαν ἄμβροτον, οἷα θεᾶων
 λεπτὰ τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.
 τοῖσι δὲ μύθων ἦρχε Πολίτης, ὄρχαμος ἀνδρῶν,
 ὅς μοι κήδιστος ἐτάρων ἦν κενυότατός τε· 225
 "ὦ φίλοι, ἔνδον γάρ τις ἐποιχομένη μέγαν ἰστὸν
 καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμέμκεν,
 ἢ θεὸς ἢ ἐγγυή· ἀλλὰ φθεγγώμεθα θᾶσσον."
 "Ὡς ἄρ' ἐφώνησεν, τοὶ δ' ἐφθέγγοντο καλεῦντες.
 ἢ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαιινὰς 230
 καὶ κάλει· οἱ δ' ἅμα πάντες αἰδρεῖσιν ἔποντο·

Εὐρύλοχος δ' ὑπέμεινεν, δισάμενος δόλον εἶναι.
 εἶσεν δ' εἰσαγαγούσα κατὰ κλισμούς τε θρόνους τε,
 ἐν δέ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρόν
 οἶψιν Πραμνεῖω ἐκύκα· ἀνέμισγε δὲ σίτῳ 235
 φάρμακα λύγρ', ἵνα πάγχυ λαθοίαιτο πατρίδος αἴης.
 αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα
 ῥάβδῳ πεπληγυῖα κατὰ συφεοῖσιν ἐέργνυ.
 οἱ δὲ συνὼν μὲν ἔχον κεφαλὰς φωνήν τε τρήχας τε
 καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος ὥς τὸ πάρος περ. 240
 ὥς οἱ μὲν κλαίοντες ἐέρχατο· τοῖσι δὲ Κίρκη
 πὰρ ῥ' ἄκυλον βάλανόν τ' ἔβαλεν καρπὸν τε κρανείης
 ἔδμεναι, οἷα σύες χαμαιευνάδες αἰὲν ἔδουσιν.

Eurylochus brings the bad news to Odysseus.

Εὐρύλοχος δ' ἂψ ἦλθε θοῇ ἐπὶ νῆα μέλαιναν,
 ἀγγελίην ἐτέρων ἐρέων καὶ ἀδευκέα πότμον. 245
 οὐδὲ τι ἐκφάσθαι δύνατο ἔπος, ἰέμενός περ,
 κῆρ ἄχρ' αἰεὶ μεγάλῳ βεβωλημένος· ἐν δὲ οἱ ὄσσε
 δακρυόφιν πίμπλαντο, γόου δ' ὤϊετο θυμός.
 ἀλλ' ὅτε δὴ μιν πάντες ἀγασσάμεθ' ἐξερέοντες,
 καὶ τότε τῶν ἄλλων ἐτέρων κατέλεξεν Ὀδυσσεύ· 250
 'Ἡιομεν, ὥς ἐκέλευες ἀνὰ δρυμὰ, φαίδιμ' Ὀδυσσεύ·
 εὖρομεν ἐν βήσσησι τετυγμένα δώματα καλὰ
 [ἔξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ].
 ἐνθα δὲ τις μέγα ἰστὸν ἐποικομένη λίγ' αἰίδεν
 ἢ θεὸς ἢ γυνή· τοὶ δ' ἐφθέγγοντο καλεῖντες. 255
 ἢ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς
 καὶ κάλει· οἱ δ' ἅμα πάντες αἰδρεῖσιν ἔποντο·
 αὐτὰρ ἐγὼν ὑπέμεινα, δισάμενος δόλον εἶναι.
 οἱ δ' ἅμ' αἰστώθησαν ἀολλέες, οὐδέ τις αὐτῶν
 ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπίαζον. 260
 Ὡς ἔφατ', αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλον

ὥμοιιν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα·
 τὸν δ' ἄψ ἠνώγεα αὐτὴν ὁδὸν ἠγήσασθαι.
 αὐτὰρ ὃ γ' ἀμφοτέρησι λαβὼν ἐλλίσσεται γούνων
 [καὶ μ' ὀλοφνύμενος ἔπεα πτερόεντα προσηύδα]· 265
 'Μή μ' ἄγε κείσ' ἀέκοντα, διοτρεφέες, ἀλλὰ λίπ' αὐτοῦ·
 οἶδα γὰρ ὡς οὗτ' αὐτὸς ἐλεύσεται οὔτε τιw' ἄλλον
 ἄξεις σῶν ἐτάρων· ἀλλὰ ξύν τοῖσδεσι θᾶσσον
 φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἡμαρ.'
 ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον· 270
 'Εὐρύλοχ', ἦ τοι μὲν σὺ μὲν' αὐτοῦ τῷδ' ἐνὶ χώρῳ
 ἔσθων καὶ πίνων, κοίλῃ παρὰ νηὶ μελαίνῃ·
 αὐτὰρ ἐγὼν εἴμι· κρατερὴ δέ μοι ἔπλετ' ἀνάγκη.'

Odysseus goes alone to Circe's house.

ὧς εἰπὼν παρὰ νηὸς ἀνήμεν ἠδὲ θαλάσσης.
 ἀλλ' ὅτε δὴ ἄρ' ἐμελλον ἰὼν ἱερὰς ἀνὰ βήστας 275
 Κίρκης ἰξέσθαι πολυφαρμάκου ἐς μέγα δῶμα,
 ἔνθα μοι Ἑρμείας χρυσόβραπις ἀντεβόλησεν
 ἐρχομένῳ πρὸς δῶμα, νεηνίῃ ἀνδρὶ ἑοικῶς,
 πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτη ἦβη·
 ἐν τ' ἄρα μοι φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 280

*Hermes meets him and gives an antidote against
 Circe's spells.*

'Πῇ δὴ αὖτ', ὦ δύστηνε, δι' ἄκριας ἔρχεαι οἶος,
 χώρου αἰδρις ἑών; ἔταροι δέ τοι οἶδ' ἐνὶ Κίρκης
 ἔρχεται, ὥστε σῦες, πυκινούς κευθμῶνας ἔχοντες.
 ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σέ φημι
 αὐτὸν νοστήσειν, μενέεις δὲ σύ γ' ἔνθα περ ἄλλοι. 285
 ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἠδὲ σαώσω·
 τῇ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δῶματα Κίρκης
 ἔρχεν, ὃ κέν τοι κρατὸς ἀλάλκῃσιν κακὸν ἡμαρ.

πάντα δέ τοι ἔρέω ὀλοφώϊα δῆνεα Κίρκης.
 τεύξει τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτῳ· 290
 ἀλλ' οὐδ' ὥς θέλξαι σε δυνησεται· οὐ γὰρ ἔασει
 φάρμακον ἔσθλόν, ὃ τοι δώσω, ἔρέω δὲ ἕκαστα.
 ὁππότε κεν Κίρκη σ' ἐλάσῃ περιμήκει ῥάβδῳ,
 δῆ τότε σὺ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
 Κίρκῃ ἐπαΐξαι ὥς τε κτάμεναι μενεαίνων. 295
 ἦ δέ σ' ὑποδδείσασα κελήσεται εὐνηθῆναι·
 ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήρασθαι θεοῦ εὐνήν,
 ὄφρα κέ τοι λύσῃ θ' ἐτάρους αὐτόν τε κομίσσῃ·
 ἀλλὰ κέλεσθαί μιν μακάρων μέγαν ὄρκον ὁμόσσαι
 μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο, 300
 μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνورا θεῇ.
 ὥς ἄρα φωνήσας πόρε φάρμακον ἀργεῖφόντης
 ἐκ γαίης ἐρύσας, καὶ μοι φύσιν αὐτοῦ ἔδειξε.
 ῥίξῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἵκελον ἄνθος·
 μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν 305
 ἀνδράσι γε θνητοῖσι· θεοὶ δέ τε πάντα δύνανται.
 Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον
 νῆσον ἂν' ὕλησσαν, ἐγὼ δ' ἐς δώματα Κίρκης
 ἦϊα· πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.
 ἔστην δ' εἰνὶ θύρῃσι θεῆς καλλιπλοκάμοιο· 310
 ἔνθα στῆς ἐβόησα, θεὰ δέ μευ ἔκλυεν αὐδῆς.
 ἦ δ' αἶψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς
 καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμεν ἀκαχήμενος ἦτορ.
 εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροῦλου,
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνης ποσὶν ἦεν· 315
 τεύξε δέ μοι κυκεῶ χρυσέῳ δέπῳ, ὄφρα πίοιμι,
 ἐν δέ τε φάρμακον ἦκε, κακὰ φρονέουσ' ἐνὶ θυμῷ.
 αὐτὰρ ἔπει δῶκέν τε καὶ ἔκπιον οὐδὲ μ' ἔθελξε,
 ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·

Circe's spell fails.

'Ἐρχεο νῦν συφεόνδε, μετ' ἄλλων λέξο ἑταίρων.' 320
 ὡς φάτ', ἐγὼ δ' ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
 Κίρκη ἐπήϊξα ὥς τε κτάμεναι μενεαίνων.
 ἥ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,
 καὶ μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
 'Τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;
 θαυμά μ' ἔχει ὡς οὐ τι πίων τάδε φάρμακ' ἐθέλχθης. 326
 οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ' ἀνέτλη,
 ὅς κε πῆρ καὶ πρῶτον ἀμείψεται ἔρκος ὀδόντων.
 [σοὶ δέ τις ἐν στήθεσσι ἀκίηλτος νόος ἐστίν.]
 ἦ σύ γ' Ὀδυσσεύς ἐσσι πολύτροπος, ὃν τε μοι αἰεὶ 330
 φάσκεν ἐλεύσεσθαι χρυσόρραπις ἀργειφόντης,
 ἐκ Τροίης ἀνιόντα θοῇ σὺν νηὶ μελαίῃ.
 ἀλλ' ἄγε δὴ κολεῶ μὲν ἄορ θεό, νῶϊ δ' ἔπειτα
 εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε
 εὐνῇ καὶ φιλότῃ πεποιθόμεν ἀλλήλοισιν.' 335
 ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'ὦ Κίρκη, πῶς γάρ με κέλεαι σοὶ ἥπιον εἶναι,
 ἣ μοι σὺς μὲν ἔθηκας ἐνὶ μεγάροισιν ἑταίρους,
 αὐτὸν δ' ἐνθάδ' ἔχουσα δολοφρονέουσα κελεύεις
 εἰς θάλαμόν τ' ἵεναι καὶ σῆς ἐπιβήμεναι εὐνῆς, 340
 ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θεῆς.
 οὐδ' ἂν ἐγὼ γ' ἐθέλοισι τεῆς ἐπιβήμεναι εὐνῆς,
 εἰ μή μοι τλαίης γε, θεᾷ, μέγαν ὄρκον ὁμόσσαι
 μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.'
 ὣς ἔφάμην, ἥ δ' αὐτίκ' ἀπώμυνεν ὡς ἐκέλευον. 345
 αὐτὰρ ἐπεὶ ῥ' ὁμοσέν τέ τελευτήσεν τε τὸν ὄρκον,
 καὶ τότε γὰρ Κίρκης ἐπέβην περικαλλέος εὐνῆς.
 Ἀμφίπολοι δ' ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο
 τέσσαρες, αἳ οἱ δῶμα κάτα δρῆσται εἶσι.
 γίγνονται δ' ἄρα ταί γ' ἐκ τε κρηνέων ἀπὸ τ' ὕλσεων 350

ἐκ θ' ἱερῶν ποταμῶν, οἳ τ' εἰς ἄλαδε προρέουσι.
 τῶν ἡ μὲν ἔβαλλε θρόνοισι ἐνὶ ῥήγεα καλὰ,
 πορφύρεα καθύπερθ', ὑπένερθε δὲ λίθ' ὑπέβαλλεν·
 ἡ δ' ἑτέρη προπάρουθε θρόνων ἐτίταινε τραπέζας
 ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεαι· 355
 ἡ δὲ τρίτῃ κρητῆρι μελίφρονα οἶνον ἐκίρνα
 ἡδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα·
 ἡ δὲ τετάρτῃ ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιε
 πολλὸν ὑπὸ τρίποδι μεγάλῳ· λαίνετο δ' ὕδωρ.
 αὐτὰρ ἐπεὶ δὴ ζέσσειεν ὕδωρ ἐνὶ ἡνοπι χαλκῷ, 360
 ἔς ῥ' ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μέγαλοιο,
 θυμῆρες κεράσασα κατὰ κρατὸς τε καὶ ὤμων,
 ὄφρα μοι ἐκ κάματον θυμοφθόρον εἴλετο γυῖων.
 αὐτὰρ ἐπεὶ λουσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἡδὲ χιτῶνα, 365
 εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροῦλου,
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνυς ποσὶν ἦεν·
 [χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ, χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,
 νύψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν. 370
 σῖτον δ' αἰδοίῃ ταμὴ παρέθηκε φέρουσα,
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρῶντων]
 ἐσθέμεναι δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἦνδανε θυμῷ,
 ἀλλ' ἥμην ἄλλοφρονέων, κακὰ δ' ὄσσετο θυμός.
 Κίρκη δ' ὥς ἐνόησεν ἔμ' ἥμενον οὐδ' ἐπὶ σίτῳ 375
 χεῖρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,
 ἄγχι παρισταμένη ἔπεα πτερόεντα προσηύδα·
 'Τίφθ' οὕτως, Ὀδυσσεῦ, κατ' ἄρ' ἔξχει ἴσος ἀναῦδω,
 θυμὸν ἔδων, βρώμης δ' οὐχ ἔπται οὐδὲ ποτήτης;
 ἦ τινα που δόλον ἄλλον ὀίεαι· οὐδέ τί σε χρὴ 380
 δειδίμεν· ἦδη γάρ τοι ἀπώμοσα καρτερὸν ὄρκον.'
 ὦς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

‘ὦ Κίρκη, τίς γάρ κεν ἀνὴρ, ὃς ἐναΐσιμος εἴη,
 πρὶν τλαίῃ πάσασθαι ἐδητύος ἢ δὲ ποτῆτος,
 πρὶν λύσασθ’ ἐτάρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι; 385
 ἀλλ’ εἰ δὴ πρόφρασσα πιεῖν φαγόμεν τε κελεύεις,
 λῦσον, ἦν’ ὀφθαλμοῖσιν ἴδω ἐρίηρας ἐταίρους.’

ἌΩς ἐφάμην, Κίρκη δὲ δι’ ἐκ μεγάρου βεβήκει
 ῥάβδον ἔχουσ’ ἐν χειρὶ, θύρας δ’ ἀνέφξε συφειοῦ,
 ἐκ δ’ ἔλασεν σιάλοισιν ἐοικότας ἐννεόροισιν. 390
 οἱ μὲν ἔπειτ’ ἔστησαν ἐναντίοι, ἡ δὲ δι’ αὐτῶν
 ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἄλλο.

The comrades of Odysseus resume their human shape.

τῶν δ’ ἐκ μὲν μελέων τρίχες ἔρρεον, ὥς πρὶν ἔφυσε
 φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη·
 ἄνδρες δ’ ἄψ’ ἐγένοντο νεώτεροι ἢ πάρος ἦσαν 395
 καὶ πολὺ καλλίους καὶ μείζονες εἰσοράσθαι.

ἔγνωσαν δ’ ἐμὲ κέῖνοι, ἔφυν τ’ ἐν χερσὶν ἕκαστος.
 πᾶσιν δ’ ἱμερόεις ὑπέδν γόος, ἀμφὶ δὲ δῶμα
 σμερδαλέον κανάχιζε· θεὰ δ’ ἔλέαιρε καὶ αὐτή.
 ἡ δέ μεν ἄγχι στᾶσα προσηύδα δῖα θεάων· 400

‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
 ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
 νῆα μὲν ἄρ’ ἀμπρωτον ἐρύσσετε ἡπειρόνδε,
 κτήματα δ’ ἐν σπήεσσι πελάσσετε ὅπλα τε πάντα·
 αὐτὸς δ’ ἄψ’ ἰέναι καὶ ἄγειν ἐρίηρας ἐταίρους.’ 405

Odysseus brings the rest of his comrades to Circe's palace.

ἌΩς ἔφατ’, αὐτὰρ ἐμοί γ’ ἐπεπείθετο θυμὸς ἀγῆνωρ,
 βῆν δ’ ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
 εὖρον ἔπειτ’ ἐπὶ νηὶ θοῇ ἐρίηρας ἐταίρους
 οἴκτρ’ ὀλοφυρομένους, θαλερὸν κατὰ δάκρυ χέοντας.

ὥς δ' ὅτ' ἂν ἄγραυλοι πόριες περὶ βοῦς ἀγελαίας, 410
 ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται,
 πᾶσαι ἅμα σκαίρουσιν ἐναντίαι· οὐδ' ἔτι σηκοὶ
 ἴσχουσ', ἀλλ' ἀδινὸν μυκόμεναι ἀμφιθέουσι
 μητέρας· ὥς ἐμὲ κείνοι, ἐπεὶ ἴδον ὀφθαλμοῖσι,
 δακρυόεντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς 415
 ὥς ἔμεν ὥς εἰ πατρίδ' ἰκοίατο καὶ πόλιν αὐτὴν
 τρηχέης Ἰθάκης, ἵνα τ' ἔτραφεν ἡδ' ἐγένοντο·
 καὶ μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδων·

‘Σοὶ μὲν νοσσήσαντι, διοτρεφὲς, ὥς ἐχάρην,
 ὥς εἰ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαίαν· 420
 ἀλλ' ἄγε, τῶν ἄλλων ἐτάρων κατάλεξον ὄλεθρον.’

‘Ὡς ἔφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσι·
 ‘νῆα μὲν ἄρ πάμπρωτον ἐρύσσομεν ἡπειρόνδε,
 κτήματα δὲ σπῆεσσι πελάσσομεν ὅπλα τε πάντα·
 αὐτοὶ δ' ὀτρύνεσθ', ἐμοὶ ἅμα πάντες ἔπεσθαι, 425
 ὄφρα ἴδῃθ' ἐτάρους ἱεροῖς ἐν δώμασι Κίρκης
 πίνοντας καὶ ἔδοντας· ἐπηετανὸν γὰρ ἔχουσιν.’

‘Ὡς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο·
 Εὐρύλοχος δέ μοι οἷος ἐρύκαε πάντας ἐταίρους·
 [καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·] 430

‘Ἄ δειλοὶ, πόσ' ἔμεν; τί κακῶν ἱμείρετε τούτων,
 Κίρκης ἐς μέγαρον καταβήμεναι, ἣ κεν ἅπαντας
 ἢ σὺς ἢ ἐλκύους ποιήσεται ἢ ἐλέοντας,
 οἳ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκη,
 ὥς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσαυλον ἵκοντο 435
 ἡμέτεροι ἔταροι, σὺν δ' ὁ θρασὺς εἶπετ' Ὀδυσσεύς·
 τούτου γὰρ καὶ κεῖνοι ἀτασθαλίῃσιν ὀλοντο.’

‘Ὡς ἔφατ', αὐτὰρ ἐγὼ γε μετὰ φρεσὶ μερμήριζα,
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
 τῷ οἱ ἀποτμήξας κεφαλὴν οὐδ᾽ ἄσδε πελάσσαι, 440
 καὶ πηῶ περ ἐόντι μάλα σχεδόν· ἀλλὰ μ' ἐταῖροι

μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

‘Διογενὲς, τοῦτον μὲν ἑάσομεν, εἰ σὺ κελεύεις,
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·
ἡμῶν δ’ ἡγεμόνεν’ ἱερὰ πρὸς δώματα Κίρκης.’

445

‘Ὡς φάμενοι παρὰ νηὸς ἀνῆιον ἠδὲ θαλάσσης.
οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λέλειπτο,
ἀλλ’ ἔπετ’· ἔδδεισεν γὰρ ἐμὴν ἔκπαγλον ἐνιπὴν.

Τόφρα δὲ τοὺς ἄλλους ἐτάρους ἐν δώμασι Κίρκῃ
ἐνδυκῶς λοῦσέν τε καὶ ἔχρισεν λίπ’ ἐλαίῳ,
ἀμφὶ δ’ ἄρα χλαῖνας οὐλας βάλεν ἠδὲ χιτῶνας·
δαινυμένους δ’ εὖ πάντας ἐφείρομεν ἐν μεγάροισιν.
οἱ δ’ ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ’ ἐσάντα,
κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.

450

ἡ δέ μεν ἄγχι σῆσσε προσηύδα δῖα θεῶων·

455

‘[Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,]
μηκέτι νῦν θαλερὸν γόον ὄρνυτε· οἶδα καὶ αὐτὴ
ἡμῶν ὅσ’ ἐν πόντῳ πάθετ’ ἄλγεα ἰχθυόεντι,
ἦδ’ ὅσ’ ἀνάρσιοι ἄνδρες ἐδηλίσαντ’ ἐπὶ χέρσῳ.

ἀλλ’ ἄγετ’ ἐσθίετε βρώμην καὶ πίνετε οἶνον,
εἰς ὃ κεν αὖτις θυμὸν ἐνὶ στήθεσσι λάβητε,
οἶον ὅτε πρῶτιστον ἐλείπετε πατρίδα γαῖαν
τρηχέης Ἰθάκης· νῦν δ’ ἀσκελέες καὶ ἄθυμοι,

460

αἰὲν ἄλῃς χαλεπῇς μεμνημένοι· οὐδέ ποθ’ ὑμῶν
θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἦ μάλα πολλὰ πέποσθε.’

465

‘Ὡς ἔφαθ’, ἡμῶν δ’ αὖτ’ ἐπεπείθετο θυμὸς ἀγήμενός.
ἔνθα μὲν ἥματα πάντα τελεσφόρον εἰς ἐνιαυτὸν
ἤμεθα, δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ἠδύ·
ἀλλ’ ὅτε δὴ ῥ’ ἐνιαυτὸς ἔην, περὶ δ’ ἔτραπον ὥραι,
[μηνῶν φθινόντων, περὶ δ’ ἥματα μακρὰ τελέσθη,]
καὶ τότε μ’ ἐκκαλέσαντες ἔφαν ἐρίηρες ἐταῖροι·

470

‘Δαιμόνι’, ἦδη νῦν μινυήσκεο πατρίδος αἵης,
εἴ τοι θέσφατόν ἐστι σωθῆναι καὶ ἰκέσθαι.

οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν·

[ἌΩς ἔφαν, αὐτὰρ ἔμοι γ' ἐπεπείθετο θυμὸς ἀγῆνῳρ.
ὥς τότε μὲν πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα 476
ἡμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἰδύ.
ἡμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιδόεντα.]

Αὐτὰρ ἐγὼ Κίρκης ἐπιβάς περικαλλέος εὐνῆς 480
γούνων ἐλλιτάνευσα, θεὰ δέ μευ ἔκλυεν αὐδῆς·
[καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·]

Odysseus is fain to depart, and Circe tells him of his
voyage to the land of Hades.

ἜΩ Κίρκη, τέλεσόν μοι ὑπόσχεσιν ἦν περ ὑπέστης,
οἴκαδε πεμψέμεναι· θυμὸς δέ μοι ἔσσυται ἦδη,
ἦδ' ἄλλων ἐτάρων, οἳ μεν φθινύθουσι φίλον κῆρ 485
ἀμφ' ἔμ' ὀδυρόμενοι, ὅτε που σύ γε νόσφι γένηαι·

ἌΩς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο διὰ θεάων·
Ἰδιογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
μηκέτι νῦν ἀέκοντες ἔμῳ ἐνὶ μίμνετε οἴκῳ·
ἀλλ' ἄλλην χρὴ πρῶτον ὁδὸν τελέσαι καὶ ἰκέσθαι 490
εἰς Ἀῖδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
ψυχῇ χρησομένους Θηβαίου Τειρεσίαο,
μάντηος ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσι·
τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνηια
οἷω πεπνύσθαι· τοὶ δὲ σκιαὶ ἀίσσουσιν· 495

ἌΩς ἔφατ', αὐτὰρ ἔμοι γε κατεκλάσθη φίλον ἦτορ·
κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ τι θυμὸς
ἦθελ' ἔτι ζῶειν καὶ ὄρᾶν φάος ἡελίοιο.
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τ' ἐκορέσθην,
καὶ τότε δὴ μιν ἔπεσιν ἀμειβόμενος προσέειπον· 500

ἜΩ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει ;
εἰς Ἀῖδος δ' οὐ πῶ τις ἀφίκετο νηὶ μελαίνῃ·

ἄΩς ἐφάμην, ἥ δ' αὐτίκ' ἀμείβετο δία θεάων
 'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 μή τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω, 505
 ἱστὸν δὲ στήσας ἀνά θ' ἱστία λευκὰ πετάσας
 ἦσθαι· τὴν δέ κέ τοι πνοιὴ Βορέας φέρῃσιν.
 ἀλλ' ὁπότ' ἂν δὴ νηὶ δι' Ὀκεανοῖο περήγῃς,
 ἔνθ' ἀκτὴ τε λάχεια καὶ ἄλσεα Περσεφονείης,
 μακραί τ' αἵγειροι καὶ ἱτέαι ὠλεσίκαρποι, 510
 νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὀκεανῷ βαθυδύνῃ,
 αὐτὸς δ' εἰς Αἶδεω ἰέναι δόμον εὐρώεντα.
 ἔνθα μὲν εἰς Ἀχέρουτα Πυριφλεγέθων τε ρέουσι
 Κώκυτός θ', ὅς δὴ Στυγὸς ὕδατός ἐστιν ἀπορῶξ,
 πέτρῃ τε ξύνεσις τε δῶυ ποταμῶν ἐριδούπων· 515
 ἔνθα δ' ἔπειθ', ἥρως, χριμφθεὶς πέλας, ὥς σε κελεύω,
 βόθρον ὀρύξαι ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα,
 ἄμφ' αὐτῷ δὲ χοῆν χεῖσθαι πᾶσιν νεκύεσσι,
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴνῳ,
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ παλύνειν. 520
 πολλὰ δὲ γουνοῦσθαι νεκῶν ἀμηνγὰ κάρηνα,
 ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, ἥ τις ἀρίστη,
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,
 Τειρεσίῃ δ' ἀπάνευθεν ὄν ἱερουσέμεν οἶφ
 παμμέλαν', ὅς μήλοισι μεταπρέπει ὑμετέροισιν. 525
 αὐτὰρ ἐπὶν εὐχῇσι λίσσῃ κλυτὰ ἔθνεα νεκρῶν,
 ἔνθ' ὄν ἀρνείων ῥέξειν θηλύν τε μέλαιναν
 εἰς Ἑρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι
 ἰέμενος ποταμοῖο ῥοάων· ἔνθα δὲ πολλὰ
 ψυχαὶ ἐλεύσονται νεκῶν κατατεθνηώτων. 530
 δὴ τότε ἔπειθ' ἐτάροισιν ἐποτρύνει καὶ ἀνώξαι
 μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλεί χαλκῷ,
 δείραντας κατακῆναι, ἐπεύξασθαι δὲ θεοῖσιν,
 ἰφθίμῳ τ' Αἰῖδῃ καὶ ἐπαινῇ Περσεφονείῃ·

αὐτὸς δὲ ξίφος ὄξυν ἐρυσσάμενος παρὰ μηροῦ
 ῥῆσθαι, μηδὲ ἔαν νεκύων ἀμενηνὰ κάρηνα
 αἵματος ἄσπον ἵμεν πρὶν Τειρεσίαο πυθέσθαι.
 ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,
 ὅς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεται ἰχθυόεντα.' 540

Ἔως ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυνθεν Ἥως.
 ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσειν
 αὐτὴ δ' ἀργύφειον φάρος μέγα ἔνυντο νύμφη,
 λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἱξυῖ
 καλὴν χρυσεῖην, κεφαλῇ δ' ἐπέθηκε καλύπτρην.
 αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ὤτρυνον ἑταίρους
 μελιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον 545

Ἰσμεν γὰρ μοι ἐπέφραδε πότνια Κίρκη.
 Ἔως ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ.
 οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμονας ἦγον ἑταίρους.
 Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λῆην
 ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ῖσιν ἀρηρῶς,
 ὅς μοι ἄνευθ' ἐτάρων ἱεροῖς ἐν δώμασι Κίρκης,
 ψυχῆος ἱμελῶν, κατελέξατο οἶνοβαρείων 555

κινυμένων δ' ἐτάρων ὄμαδον καὶ δοῦπον ἀκούσας
 ἑξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ῥῆσιν
 ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,
 ἀλλὰ καταντικρὺ τέγεος πέσεν· ἐκ δὲ οἱ αὐχὴν
 ἀστραγάλων ἔαγε, ψυχὴ δ' Ἀϊδούσδε κατήλθεν.
 ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον 560

Φάσθε νύ που οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν
 ἔρχεσθ'· ἄλλην δ' ἡμῖν ὁδὸν τεκμήρατο Κίρκη
 εἰς Ἀῖδαο δόμους καὶ ἐπαιωῆς Περσεφονείης,
 ψυχῇ χρησομένους Θηβαίου Τειρεσίαο.' 565

Ἔως ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ,

ἔζόμενοι δὲ κατ' αὖθι γόων τίλλοντό τε χαίτας·
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

Ἄλλ' ὅτε δὴ ῥ' ἐπὶ νῆα θοῆν καὶ θῖνα θαλάσσης
ῥίομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες,
τόφρα δ' ἄρ' οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ
ἄρνειόν κατέδησεν ὄιν θῆλύν τε μέλαιναν,
ῥεῖα παρεξελθοῦσα· τίς ἂν θεὸν οὐκ ἐθέλοντα
ὀφθαλμοῖσιν ἴδοιτ' ἢ ἔνθ' ἢ ἔνθα κiónτα;

ΟΔΥΣΣΕΙΑΣ Α.

Νέκυια.

The fair wind brings them to the Cimmerians' land.

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν,
νῆα μὲν ἄρ' ἀμπρωτον ἐρύσσαμεν εἰς ἅλα διαν,
ἐν δ' ἰστὸν τιθέμεσθα καὶ ἰστία νηὶ μελαίνῃ,
ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἃν δὲ καὶ αὐτοὶ
βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες. 5

ἡμῖν δ' αὖ μετόπισθε νεὸς κυανοπύρροιο
ἔκμενον οὖρον ἔει πλησίστιον, ἐσθλὸν ἐταῖρον,
Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα.
ἡμεῖς δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα
ἡμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνε. 10
τῆς δὲ πανημερίης τέταθ' ἰστία ποντοπορούσης·
δύσετό τ' ἥελιος, σκιάωντό τε πᾶσαι ἀγνυαί.

Ἦ δ' ἐς πείραθ' ἔκανε βαθυῤῥόου Ὀκεανοῖο.
ἐνθα δὲ Κιμμερίων ἀνδρῶν δῆμος τε πόλις τε,
ἥρι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ' αὐτοὺς 15
Ἥελιος φαέθων καταδέρκεται ἀκτίνεσσιν,
οὔθ' ὅπότε ἂν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα,
οὔθ' ὅτ' ἂν ἀψ' ἐπὶ γαίαν ἀπ' οὐρανόθεν προτράπηται,
ἀλλ' ἐπὶ νύξ' ὅλοη τέταται δειλοῖσι βροτοῖσι.
νῆα μὲν ἐνθ' ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα
εἰλόμεθ'· αὐτοὶ δ' αὖτε παρὰ ῥόον Ὀκεανοῖο
ῥομεν, ὄφρ' ἐς χῶρον ἀφικόμεθ' ὃν φράσε Κίρκη.

The ghosts come up from Hades to drink the blood
of the victims.

"Ενθ' ἱερήια μὲν Περιμήδης Εὐρύλοχός τε
 ἔσχον· ἐγὼ δ' ἄορ ὄξυν ἐρυσσάμενος παρὰ μηροῦ
 βόθρον ὄρυξ' ὅσσον τε πυγούσιον ἔνθα καὶ ἔνθα, 25
 ἀμφ' αὐτῷ δὲ χοῖν χεόμην πᾶσιν νεκύεσσι,
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴνῳ,
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ πάλυνον.
 πολλὰ δὲ γονούμην νεκῶν ἀμνηνὰ κάρηνα,
 ἔλθων εἰς Ἰθάκην στεῖραν βοῦν, ἥ τις ἀρίστη, 30
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησμένον ἐσθλῶν,
 Τειρεσίῃ δ' ἀπάνευθεν οἷον ἱερυσμένον οἶον
 παμμέλαν', ὅς μὴλοισι μεταπρέπει ἡμετέροισι.
 τοὺς δ' ἐπεὶ εὐχολῆσι λιτῆσί τε, ἔθνεα νεκρῶν,
 ἑλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα 35
 ἐς βόθρον, ῥέε δ' αἷμα κελαινεφές· αἱ δ' ἀγέροντο
 ψυχαὶ ὑπ' ἐξ Ἑρέβους νεκῶν κατατεθηγῶτων.
 [νύμφαι τ' ἡιθεοὶ τε πολύτλητοί τε γέροντες
 παρθενικαὶ τ' ἀταλαὶ νεοπενθέα θυμὸν ἔχουσιν
 πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχεῖσιν, 40
 ἄνδρες ἀρηίφατοι βεβρωτῶμένα τεύχε' ἔχοντες·
 οἱ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος
 θεσπεσίῃ ἰαχῇ· ἐμὲ δὲ χλωρὸν δέος ἥρει.]
 δὴ τότε· ἐπειθ' ἐτάροισιν ἐποτρύνας ἐκέλευσα
 μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλεί χαλκῷ, 45
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
 ἰφθίμῳ τ' Ἀἰδῇ καὶ ἐπαιυῇ Περσεφονείῃ·
 αὐτὸς δὲ ξίφος ὄξυν ἐρυσσάμενος παρὰ μηροῦ
 ἡμην, οὐδ' εἷον νεκῶν ἀμνηνὰ κάρηνα
 αἵματος ὅσσον ἵμεν, πρὶν Τειρεσίῃσιν πυθέσθαι. 50

The ghost of Elpenor.

Πρώτη δὲ ψυχὴ Ἑλπήνορος ἦλθεν ἑταίρου
οὐ γὰρ πω ἐτέθαρτο ὑπὸ χθονὸς εὐρυοδείης·
σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς
ἄκλαυτον καὶ ἄθαρτον, ἐπεὶ πόνος ἄλλος ἔπειγε.
τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 55
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

Ἑλπήνορ, πῶς ἦλθες ὑπὸ ζόφον ἡερόεντα ;
ἔφθης πεζὸς ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ·

*Ὡς ἐφάμην, ὁ δὲ μ' οἰμώξας ἡμείβετο μύθῳ·
ἴδιογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεύ,] 60
ἄσέ με δαίμονος αἴσα κακὴ καὶ ἀθέσφατος οἶνος·
Κίρκης δ' ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα
ἄψοβρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,
ἀλλὰ καταντικρὺ τέγεος πέσον· ἐκ δέ μοι αὐχὴν
ἀστραγάλων ἐάγη, ψυχὴ δ' Ἀιδόσδε κατῆλθε. 65

νῦν δέ σε τῶν ὀπιθεν γονυάζομαι, οὐ παρεόντων,
πρὸς τ' ἀλόχου καὶ πατρὸς, ὃ σ' ἔτρεφε τυτθὸν ἐόντα,
Τηλεμάχον θ', ὃν μοῦνον ἐνὶ μεγάροισιν ἔλειπες·
οἶδα γὰρ ὥς ἐνθένδε κιὼν δόμον ἐξ Ἀΐδαο
νῆσον ἐς Αἰαίην σχήσεις εὐεργέα νῆα· 70

ἐνθα σ' ἔπειτα, ἄναξ, κέλομαι μνήσασθαι ἐμείο·
μή μ' ἄκλαυτον, ἄθαρτον, ἰὼν ὀπιθεν καταλείπεις,
νοσφισθεὶς, μή τοί τι θεῶν μήνιμα γένωμαι,
ἀλλὰ με κακῆται σὺν τεύχεσιν, ἅσσα μοί ἐστι,
σῆμά τέ μοι χεῖραι πολλῆς ἐπὶ θινὶ θαλάσσης, 75
ἄνδρὸς δυστήνοιο, καὶ ἐσσομένοισι πυθέσθαι
ταῦτά τέ μοι τελέσαι πῆξαι τ' ἐπὶ τύμβῳ ἑρετμόν,
τῷ καὶ ζῶδς ἔρεσσον ἐὼν μετ' ἐμοῖς ἐτάροισιν·

*Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
ἑταῖτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω· 80

Νῶϊ μὲν ὥς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν

ἤμεθ', ἐγὼ μὲν ἀνενθεν ἐφ' αἵματι φάσγανον ἴσχω,ν,
εἵδωλον δ' ἐτέρωθεν ἐταίρου πόλλ' ἀγόρευεν.

Ἦλθε δ' ἐπὶ ψυχὴ μητρὸς κατατεθνηυῖης,
Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια,
τὴν ζῶν κατέλειπον ἰὼν εἰς Ἴλιον ἱρήν.

85

τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ·
ἀλλ' οὐδ' ὥς εἶων προτέρην, πυκινὸν περ ἀχέων,
αἵματος ἄσπον ἵμεν, πρὶν Τειρεσίαο πυθέσθαι.

The ghost of Teiresias reveals to Odysseus his further
trials and the manner of his death.

Ἦλθε δ' ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο,
χρῦσεον σκῆπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπε·

90

‘[Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,]
τίπτ’ αὐτ’, ὦ δύστηνε, λιπὼν φάος ἡελίοιο
ἦλυθες, ὄφρα ἴδῃ νέκρας καὶ ἀτερπέα χῶρον;
ἀλλ’ ἀποχάζεο βόθρου, ἄπισχε δὲ φάσγανον ὀξὺ,
αἵματος ὄφρα πῖω καὶ τοι νημερτέα εἶπω.’

95

ᾧ φάτ’, ἐγὼ δ’ ἀναχασσάμενος ξίφος ἀργυρόηλον
κουλεῷ ἐγκατέπηξ’· ὁ δ’ ἐπεὶ πῖεν αἷμα κελαινὸν,
καὶ τότε δὴ μ’ ἐπέεσσι προσηύδα μάντις ἀμύμων·

‘Νόστον δίζηαι μελιηδέα, φαίδιμ’ Ὀδυσσεῦ·
τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ οἶω
λήσειν ἐννοσίγαιον, ὃ τοι κότον ἐνθετο θυμῷ,
χωόμενος ὅτι οἱ υἱὸν φίλον ἐξαλάωσας.

100

ἀλλ’ ἔτι μὲν κε καὶ ὥς κακά περ πάσχοντες ἴκοισθε,
αἱ κ’ ἐθέλῃς σὸν θυμὸν ἐρυκακέειν καὶ ἐταίρων,
ὅππότε κε πρῶτον πελάγῃς εὐεργέα νῆα

105

Θρινακίῃ νήσῳ, προφυγῶν ἰοειδέα πόντον,
βοσκομένας δ’ εὖρητε βύας καὶ ἱφία μῆλα
Ἥελίου, ὃς πάντ’ ἐφορᾷ καὶ πάντ’ ἐπακοῦει.
τὰς εἰ μὲν κ’ ἀσινέας ἑάας νύστου τε μέδῃαι,

110

καί κεν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἵκοισθε·
 εἰ δέ κε σῖνῃαι, τότε τοι τεκμαίρομ' ὄλεθρον
 νηὶ τε καὶ ἐτάροις· αὐτὸς δ' εἰ πέρ κεν ἀλύξῃς,
 ὀψὲ κακῶς νείαι, ὀλέσας ἅπο πάντας ἐταίρους,
 νηὸς ἐπ' ἀλλοτρίης· δῆεις δ' ἐν πῆματα οἴκῳ, 115
 ἄνδρας ὑπερφιάλους, οἳ τοι βίοντον κατέδουσι
 μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες.
 ἀλλ' ἦ τοι κέων γε βίας ἀποτίσσαι ἐλθών·
 αὐτὰρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τεοῖσι
 κτείνῃς ἢ δόλῳ ἢ ἀμφιδὸν δξεί χαλκῷ, 120
 ἔρχεσθαι δὴ ἔπειτα, λαβὼν εὐήρες ἔρετμόν,
 εἰς ὃ κε τοὺς ἀφίκηαι οἳ οὐκ ἴσασι θάλασσαν
 ἀνέρες, οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ ἔδουσιν·
 οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρήους,
 οὐδ' εὐήρε' ἔρετμῶ, τὰ τε πτερὰ νηυσὶ πέλονται. 125
 σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει·
 ὁππότε κεν δὴ τοι ξυμβλήμενος ἄλλος ὀδύτης
 φῆῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὦμῳ,
 καὶ τότε δὴ γαίῃ πῆξας εὐήρες ἔρετμόν,
 ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι, 130
 ἀρνείδν ταῦρόν τε συνὼν τ' ἐπιβήτορα κάπρον,
 οἴκαδ' ἀποστείχειν ἔρδειν θ' ἱερὰς ἐκατόμβας
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
 πᾶσι μάλ' ἐξείης· θάνατος δέ τοι ἐξ ἄλλος αὐτῷ
 ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ σε πέφνη 135
 γῆρα ὑπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ
 ὀλβιοὶ ἔσσονται· τὰ δέ τοι νημερτέα εἴρω·"
 ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'Τειρεσίη, τὰ μὲν ἄρ' οὐκ ἐπέκλωσαν θεοὶ αὐτοί.
 ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 140
 μητρὸς τήνδ' ὀρώω ψυχὴν κατατεθνηυῖης·
 ἦ δ' ἀκέουσ' ἦσται σχεδὸν αἵματος, οὐδ' ἐὼν υἱὸν

ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι.

εἰπὲ, ἄναξ, πῶς κέν με ἀναγνοίῃ τὸν ἐόντα ;³

ἌΩς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·

ῥηιδιόν τοι ἔπος ἐρέω καὶ ἐνὶ φρεσὶ θήσω·

146

ὅν τινα μὲν κεν ἐῤῥς νεκύων κατατεθνηώτων

αἵματος ἄσπον ἵμεν, ὁ δέ τοι νημερτὲς ἐνίψει·

ὧ δέ κ' ἐπιφθονέοις, ὁ δέ τοι πάλιν εἴσιν ὀπίσσω.²

ἌΩς φαμένη ψυχῇ μὲν ἔβη δόμον Ἀϊδος εἴσω

150

Τειρεσίαιο ἄνακτος, ἐπεὶ κατὰ θέσφατ' ἔλεξεν·

Next comes the ghost of Anticleia, mother of Odysseus.

αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μήτηρ

ἦλυθε καὶ πῖεν αἷμα κελαινεφές· αὐτίκα δ' ἔγνω,

καὶ μ' ὀλοφυρμένη ἔπεα πτερόεντα προσηύδα·

Ῥέκνον ἐμὸν, πῶς ἦλθες ὑπὸ ζῴφον ἡερώεντα

155

ζῶδς ἐών ; χαλεπὸν δὲ τάδε ζωοῖσιν ὀρᾶσθαι.

[μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,

ᾠκεανὸς μὲν πρῶτα, τὸν οὐ πως ἔστι περῆσαι

πεζὸν ἐόντ', ἦν μή τις ἔχη εὐεργέα νῆα.]

ἦ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἰκάνεις

160

νῆϊ τε καὶ ἐτάροισι πολὺν χρόνον ; οὐδέ πω ἦλθες

εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα ;²

ἌΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

ῤῥητερ ἐμῇ, χρεῖώ με κατήγαγεν εἰς Ἀἶδα

ψυχῇ χρησόμενον Θηβαίου Τειρεσίου·

165

οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἁμῆς

γῆς ἐπέβην, ἀλλ' αἶεν ἔχων ἀλάλημαι οἰζύν,

ἐξ οὗ τὰ πρῶτισθ' ἐπόμην Ἀγαμέμνονι δίφῳ

Ἰλίου εἰς εὐπωλον, ἵνα Τρῶεσσι μαχοίμην.

ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·

170

τίς νῦ σε Κῆρ ἐδάμασσε τανηλεγέος θανάτιο ;

ἦ δολιχὴ νοῦσος ; ἦ Ἀρτεμις ἰοχέαιρα

οἷς ἀγανοῖς βελέεσσιν ἐποιομένη κατέπεφνεν·
 εἰπὲ δέ μοι πατρός τε καὶ νείεος, ὃν κατέλειπον,
 ἧ ἔτι πᾶρ κείνοισιν ἐμὸν γέρας, ἧέ τις ἦδη 175
 ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.
 εἰπὲ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε,
 ἧέ μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει
 ἧ ἦδη μιν ἔγχευεν Ἀχαιῶν ὅς τις ἄριστος·

ἄΩς ἐφάμην, ἧ δ' αὐτὶκ' ἀμείβετο πότνια μήτηρ· 180
 'καὶ λίην κείνη γε μένει τετληότι θυμῷ
 σοῖσιν ἐνὶ μεγάροισιν· διζυραὶ δέ οἱ αἰεὶ
 φθίνουσιν νύκτες τε καὶ ἡμέαι δακρυχεοῦσαι.
 σὸν δ' οὐ πῶ τις ἔχει καλὸν γέρας, ἀλλὰ ἔκηλος
 Τηλέμαχος τεμένεα νέμεται καὶ δαῖτας εἴσας 185
 δαίνυνται, ἃς ἐπέοικε δικασπόλον ἄνδρ' ἀλεγύνειν·
 πάντες γὰρ καλέουσι. πατὴρ δὲ σὸς αὐτόθι μίμνει
 ἀγρῷ, οὐδὲ πόλινδε κατέρχεται· οὐδέ οἱ εὔναι
 δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα,
 ἀλλ' ὃ γε χεῖμα μὲν εὖδει ὄθι δμῶες ἐνὶ οἴκῳ 190
 ἐν κόνι ἄγχι πυρὸς, κακὰ δὲ χροὶ εἴματα εἴται·
 αὐτὰρ ἐπὶν ἔλθῃσι θέρος τεθαλυῖά τ' ὀπώρη,
 πάντῃ οἱ κατὰ γουνὸν ἀλωῆς οἰνοπέδοιο
 φύλλων κεκλιμένων χθαμαλαὶ βεβλήγεται εὔναι·
 ἐνθ' ὃ γε κεῖτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει 195
 σὸν νόστον ποθέων· χαλεπὸν δ' ἐπὶ γῆρας ἱκάνει.
 οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον·
 οὐτ' ἐμέ γ' ἐν μεγάροισιν εὐσκοπὸς ἰοχέαιρα
 οἷς ἀγανοῖς βελέεσσιν ἐποιομένη κατέπεφνεν,
 οὔτε τις οὖν μοι νοῦσος ἐπήλυθεν, ἧ τε μάλιστα 200
 τηκεδὼν στυγερῇ μελέων ἐξείλετο θυμόν·
 ἀλλὰ με σὸς τε πόθος σά τε μήδεα φαίδιμ' Ὀδυσσεύ,
 σὴ τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπηύρα·

ἄΩς ἔφατ', αὐτὰρ ἐγὼ γ' ἔθελον φρεσὶ μερμηρίζας

μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθυηλῆς. 205
 τρὶς μὲν ἐφωρμήθην, ἐλέειν τέ με θυμὸς ἀνώγει,
 τρὶς δέ μοι ἐκ χειρῶν σκικῇ εἵκελον ἦ καὶ ὄνειρῳ
 ἔπτατ'· ἐμοὶ δ' ἄχος ὄξυ γενέσκετο κηρόθι μᾶλλον,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

‘Μῆτερ ἐμὴ, τί νύ μ' οὐ μίμνεις ἐλέειν μεμαῶτα, 210
 ὄφρα καὶ εἰν Ἀῖδαο φίλας περὶ χεῖρε βαλόντε
 ἀμφοτέρῳ κρυεροῖο τεταρπώμεσθα γόοιο;
 ἦ τί μοι εἶδωλον τόδ' ἀγανὴ Περσεφόνεια
 ὠτρυν', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω;’

*Ὡς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 215
 ‘ὦ μοι, τέκνον ἐμὸν, περὶ πάντων κάμμορε φωτῶν,*
 οὐ τί σε Περσεφόνεια, Διὸς θυγάτηρ, ἀπαφίσκει,
 ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνῃσιν·
 οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν,
 ἀλλὰ τὰ μὲν τε πυρὸς κρατερὸν μένος αἰθομένοιο 220
 δαμνᾷ, ἐπεὶ κε πρῶτα λίπη λευκ' ὀστέα θυμὸς,
 ψυχὴ δ' ἡύτ' ὄνειρος ἀποπταμένη πεπότηται.
 ἀλλὰ φόωσδε τάχιστα λιλαίεο· ταῦτα δὲ πάντα
 ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἵησθα γυναικί.’

The ghosts of famous women, wives and daughters
 of heroes.

Νῶι μὲν ὥς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες 225
 ἦλνθον, ὠτρυνεν γὰρ ἀγανὴ Περσεφόνεια,
 ὅσσαι ἀριστῶν ἄλοχοι ἔσαν ἠδὲ θύγατρες.
 αἱ δ' ἀμφ' αἶμα κελαιὸν ἀολλέες ἠγερέοντο,
 αὐτὰρ ἐγὼ βούλευον ὕπῳ ἐρέοιμι ἐκάστην.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή· 230
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ
 οὐκ εἶων πιέειν ἅμα πάσας αἶμα κελαιόν.
 αἱ δὲ προμνηστῆναι ἐπήισαν, ἠδὲ ἐκάστη
 ὃν γόνον ἐξαγόρευεν· ἐγὼ δ' ἐρέεινον ἀπάσας.

ΤΥΤΟ.

*Ενθ' ἣ τοι πρώτην Τυρῶ ἴδον εὐπατέρειαν, 235
 ἣ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι,
 φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο·
 ἣ ποταμοῦ ἠράσσατ', Ἐνιπῆος θείοιο,
 ὅς πολλὸν κάλλιστος ποταμῶν ἐπὶ γαῖαν ἦσι,
 καὶ ῥ' ἐπ' Ἐνιπῆος πωλέσκετο καλὰ ῥέεθρα. 240
 τῷ δ' ἄρ' εἰσιάμενος γαίηοχος ἐννοσίγαιος
 ἐν προχοῆς ποταμοῦ παρελέξατο διωήεντος·
 πορφύρεον δ' ἄρα κῦμα περιστάθη, οὐρεῖ ἴσον,
 κυρτωθὲν, κρίψεν δὲ θεὸν θνητὴν τε γυναῖκα.
 [Λύσε δὲ παρθενίην ζώνην, κατὰ δ' ὕπνον ἔχευεν.] 245
 αὐτὰρ ἐπεὶ ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 'Χαῖρε, γύναι, φιλότῃτι, περιπλομένου δ' ἐνιαυτοῦ
 τέξεται ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφῶλιοι εἶναι
 ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλέμεναί τε. 250
 νῦν δ' ἔρχευ πρὸς δῶμα, καὶ ἴσχεο μηδ' ὀνομήνῃς·
 αὐτὰρ ἐγὼ τοί εἰμι Ποσειδάων ἐνοσίχθων·
 *Ὡς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
 ἣ δ' ὑποκυσαμένη Περίην τέκε καὶ Νηλῆα,
 τῷ κρατερῷ θεράποντε Διὸς μέγαλοιο γενέσθην 255
 ἀμφοτέρω· Περίης μὲν ἐν εὐρυχόρῳ Ἰαωλκῷ
 ναῖε πολυῤῥήννος, ὁ δ' ἄρ' ἐν Πύλῳ ἡμαθόεντι.
 τοὺς δ' ἐτέρους Κρηθῇ τέκεν βασιλεία γυναικῶν.
 Αἰσονά τ' ἠδὲ Φέρητ' Ἀμυθῶνά θ' ἱππιοχάρμην.

Antiope.

Τὴν δὲ μέτ' Ἀντιόπην ἴδον, Ἀσωποῖο θύγατρα, 260
 ἣ δὴ καὶ Διὸς εὖχετ' ἐν ἀγκοίνῃσιν ἰαῦσαι,
 καὶ ῥ' ἔτεκεν δύο παῖδ', Ἀμφιονά τε Ζῆθόν τε,
 οἱ πρῶτοι Θήβης ἔδος ἔκτισαν ἑπταπύλοιο,

πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύναντο
 ναιέμεν εὐρύχορον Θήβην, κρατερῷ περ ἔοντε. 265

Alcmena and Megara.

Τὴν δὲ μέτ' Ἀλκμήνην ἴδον, Ἀμφιτρύωνος ἄκοιτιν,
 ἧ ῥ' Ἑρακλῆα θρασυμέμνονα θυμολέοντα
 γείνατ' ἐν ἀγκοῖνῃσι Διὸς μέγαλοιο μιγεῖσα·
 καὶ Μεγάρην, Κρεῖοντος ὑπερθύμοιο θύγατρα,
 τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρήs. 270

Epicasta.

Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,
 ἧ μέγα ἔργον ἔρεξεν ἀνδρείῃσι νόοιο,
 γημαμένη ᾧ υἱ· ὁ δ' ὄν πατέρ' ἐξεναρίζας
 γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.
 ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχω· 275
 Καδμείων ἦνασσε θεῶν ὀλοὰς διὰ βουλὰς·
 ἧ δ' ἔβη εἰς Αἶδαο πυλάρταο κρατεροῖο,
 ἀψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου,
 ᾧ ἄχεϊ σχομένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω
 πολλὰ μάλ', ὅσσα τε μητρὸς Ἑρινύες ἐκτελέουσι. 280

Chloris.

Καὶ Χλωρίν εἶδον περικαλλέα, τὴν ποτε Νηλεὺς
 γῆμεν ἔδν διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,
 ὀπλοτάτην κούρην Ἀμφίονος Ἰασίδαιο,
 ὅς ποτ' ἐν Ὀρχομενῷ Μινυεῖῳ Ἴφι ἀνασθεν·
 ἧ δὲ Πύλου βασιλεὺς, τέκεν δέ οἱ ἀγλαὰ τέκνα, 285
 Νέστορά τε Χρομίον τε Περικλόμενόν τ' ἀγέρωχον.
 τοῖσι δ' ἐπ' ἰφθίμην Πηρῷ τέκε, θαῦμα βροτοῖσι,
 τὴν πάντες μνῶντο περικτίται· οὐδέ τι Νηλεὺς
 τῷ ἐδίδου ὅς μὴ ἔλικας βόας εὐρυμετώπους
 ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληείης 290

ἀργαλέας· τὰς δ' οἶος ὑπέσχετο μάντις ἀμύμων
 ἐξελάαν· χαλεπὴ δὲ θεοῦ κατὰ μοῖρα πέδησε,
 δεσμοὶ τ' ἀργαλέοι καὶ βουκόλοι ἀγροῖώται.
 ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεύτη
 ἄψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὧραι, 295
 καὶ τότε δὴ μιν ἔλυσε βίη Ἴφικληΐη,
 θέσφατα πάντ' εἰπόντα· Διὸς δ' ἔτελείετο βουλή.

Leda, Iphimedeia and many others.

Καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν,
 ἥ ῥ' ὑπὸ Τυνδαρέῳ κρατερόφρονε γείνατο παῖδε,
 Καστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα, 300
 τοὺς ἄμφω ζωοὺς κατέχει φυσίζοος αἷα·
 οἱ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες
 ἄλλοτε μὲν ζῶουσ' ἑτερήμεροι, ἄλλοτε δ' αὖτε
 τεθνᾶσιν· τιμὴν δὲ λελόγχασιν ἴσα θεοῖσι.

Τὴν δὲ μέτ' Ἴφιμέδειαν, Ἀλῶης παράκοιτιν, 305
 εἰσίδου, ἥ δὴ φάσκε Ποσειδάωνι μιγῆναι,
 καὶ ῥ' ἔτεκεν δύο παῖδε, μινυνθαδίῳ δὲ γενέσθην,
 Ὡτόν τ' ἀντίθεον τηλεκλειτόν τ' Ἐφιάλτην,
 οὗς δὴ μηκίστους θρέψε ζεῖδωρος ἄρουρα
 καὶ πολλὰ καλλίστους μετὰ γε κλυτὸν Ὠρίωνα· 310
 ἐννέωροι γὰρ τοῖ γε καὶ ἐννεαπήχες ἦσαν
 εὖρος, ἀτὰρ μῆκός γε γενέσθην ἐννεόργυιοι.
 οἳ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ
 φυλόπιδα στήσειν πολυάικος πολέμοιο. 314

Ὅσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὅσση
 Πήλιον εἰνοσίφυλλον, ἧ' οὐρανὸς ἀμβατὸς εἶη.
 καὶ νῦν κεν ἐξετέλεσσαν, εἰ ἥβης μέτρον ἔκοντο·
 ἀλλ' ὄλεσεν Διὸς υἱὸς, ὃν ἥυκομος τέκε Λητώ,
 ἀμφοτέρω, πρὶν σφωὶν ὑπὸ κροτάφοισιν ἰούλους
 ἀνθῆσαι πυκάσαι τε γένυς εὐανθεῖ λάχνη. 320

Φαῖδρην τε Πρόκριν τε ἴδον καλήν τ' Ἀριάδην,
 κούρην Μίνωος ὀλοόφρονος, ἦν ποτε Θησεὺς
 ἐκ Κρήτης ἐς γουνὸν Ἀθηναίων ἱεράων
 ἦγε μὲν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἄρτεμις ἕκτα
 Δίῃ ἐν ἀμφιρῦτῃ Διονύσου μαρτυρήσι.

325

Μαῖράν τε Κλυμένην τε ἴδον στυγερὴν τ' Ἐριφύλην,
 ἣ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμῆντα.
 πάσας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 ὅστας ἡρώων ἀλόχους ἴδον ἠδὲ θύγατρας·
 πρὶν γάρ κεν καὶ νύξ φθίτ' ἄμβροτος. ἀλλὰ καὶ ὥρῃ 330
 εὖδειν, ἣ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἑταίρους
 ἦ αὐτοῦ· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει.'

ᾧς ἔφαθ', αἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
 κληθμῶ δ' ἔσχοντο κατὰ μέγαρα σκιάοντα.
 τοῖσι δ' Ἀρήτῃ λευκώλενος ἤρχετο μύθων·

335

ᾧ Φαίηκες, πῶς ὕμιν ἀνὴρ ὅδε φαίνεται εἶναι
 εἰδός τε μέγεθός τε ἰδὲ φρένας ἔνδον εἰσας;
 ξείνος δ' αὖτ' ἐμός ἐστιν, ἕκαστος δ' ἐμμορε τιμῆς·
 τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα
 οὕτω χρηρίζοντι κολούετε· πολλὰ γὰρ ὕμιν 340
 κτήματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται.'

340

Τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἐχένης,
 [ὅς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν·]

ᾧ φίλοι, οὐ μὰν ἡμῖν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης
 μυθεῖται βασιλεία περίφρων· ἀλλὰ πίθεσθε.
 Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε.'

345

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
 ᾧ τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, αἶ κεν ἐγὼ γε
 ζῶς Φαιήκεσσι φιληρέτμοισιν ἀνάσσω·
 ξείνος δὲ τλήτῳ, μάλα περ νόστοιο χατίζων,
 ἔμπης οὖν ἐπιμείναι ἐς αὔριον, εἰς ὃ κε πᾶσαν
 δωτῶν τελέσω· πομπὴ δ' ἀνδρεσσι μελήσει

350

πᾶσι, μάλιστα δ' ἔμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ δῆμῳ·

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν, 355
 εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτόθι μίμνειν,
 πομπήν τ' ὀτρύνοιτε καὶ ἀγλαὰ δῶρα διδοῖτε,
 καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον εἴη,
 πλειότερῃ σὺν χειρὶ φίλῃν ἐς πατρίδ' ἰκέσθαι·
 καὶ κ' αἰδοιότερος καὶ φίλτερος ἀνδράσιν εἴην 360
 πᾶσιν, ὅσοι μ' Ἰθάκῃνδε ἰδοῖατο νοστήσαντα·

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·

Alcinous asks if the ghosts of the Trojan heroes appeared.

ᾧ Ὀδυσσεῦ, τὸ μὲν οὐ τί σ' εἰσκομεν εἰσορόωντες
 ἡπεροπῆά τ' ἔμεν καὶ ἐπὶ κλοπον, οἷά τε πολλοὺς 365
 βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους
 ψεύδεά τ' ἀρτύνοντας, ὅθεν κέ τις οὐδὲ ἴδοιτο·
 σοὶ δ' ἔπι μὲν μορφή ἐπέων, ἐνὶ δὲ φρένες ἐσθλαί,
 μῦθον δ' ὥς ὅτ' αἰοῖδός ἐπισταμένως κατέλεξας,
 πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρή.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 370
 εἴ τινας ἀντιθέων ἐτάρων ἴδες, οἳ τοι ἅμ' αὐτῷ
 Ἰλιον εἰς ἅμ' ἔποντο καὶ αὐτοῦ πότμον ἐπέσπον.
 νῦξ δ' ἦδε μάλα μακρὴ ἀθέσφατος· οὐδέ πω ὥρη
 εὖδειν ἐν μεγάρῳ· σὺ δέ μοι λέγε θέσκελα ἔργα.
 καὶ κεν ἐς ἡῶ δι' ἀνασχόιμην, ὅτε μοι σὺ 375
 τλαίης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι·

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,
 ὥρῃ μὲν πολέων μύθων, ὥρῃ δὲ καὶ ὕπνου·
 εἰ δ' ἔτ' ἀκουμέναι γε λιλαίαι, οὐκ ἂν ἐγὼ γε 380
 τούτων σοι φθονέοιμι καὶ οἰκτρύτερ' ἄλλ' ἀγορεύσαι,
 κήδε' ἐμῶν ἐτάρων, οἳ δὴ μετόπισθεν ὄλοντο,

οἱ Τρώων μὲν ὑπεξέφυγον στονόεσσαν αὐτὴν,
 ἐν νόστῳ δ' ἀπόλοντο κακῆς ἰότητι γυναικός.

Odysseus tells how he saw Agamemnon and learned
 his fate.

Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλην 385
 ἀγνὴ Περσεφόνηια γυναικῶν θηλυτεράων,
 ἦλθε δ' ἐπὶ ψυχὴ Ἀγαμέμνονος Ἀτρεΐδαι
 ἀχρυνμένη· περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσοι ἄμ' αὐτῷ
 οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.
 ἔγνω δ' αἶψ' ἐμὲ κείνος, ἐπεὶ πῖεν αἷμα κελαιόν· 390
 κλαίει δ' ὃ γε λιγέως, θαλερὸν κατὰ δάκρυον εἴβων,
 πιτυὰς εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεαίνων·
 ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἴς ἐμπεδος οὐδὲ τι κίκυς,
 οἷη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι.
 τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 395
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
 'Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν, Ἀγάμεμνον,
 τίς νύ σε κῆρ ἐδάμασσε τανηλεγέος θανάτοιο;
 ἦε σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασεν
 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀντμήν, 400
 ἦέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου
 βοῦς περιταμνόμενον ἠδ' οἶων πῶεα καλὰ,
 ἦε περὶ πτόλιος μαχεούμενον ἠδὲ γυναικῶν;
 "Ὡς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
 'διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ, 405
 οὗτ' ἐμὲ γ' ἐν νήεσσι Ποσειδάων ἐδάμασεν,
 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀντμήν,
 οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,
 ἀλλὰ μοι Αἰγισθος τεύξας θάνατόν τε μόρον τε
 ἔκτα σὺν οὐλομένη ἀλόχῳ, οἰκόνδε καλέσσας, 410
 δειπνίσσας, ὥς τίς τε κατέκτανε βούν ἐπὶ φάτῃ.

ὥς θάνον οἰκτίστω θανάτῳ· περὶ δ' ἄλλοι ἑταῖροι
 νωλεμέως κτείνοντο, σύες ὥς ἀργιδόונτες,
 οἳ βὰ τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο
 ἢ γάμῳ ἢ ἐράνῳ ἢ εἰλαπίνῃ τεθαλυῖη. 415
 ἦδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,
 μουνᾶξ κτεινομένων καὶ ἐν κρατερῇ ὕσμνῃ·
 ἀλλὰ κε κεῖνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ,
 ὥς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας
 κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θύεν. 420
 οἰκτροτάτην δ' ἤκουσα ὅπα Πριάμοιο θυγατρὸς,
 Κασσάνδρης, τὴν κτεῖνε Κλυταίμνηστρῃ δολόμητις
 ἀμφ' ἐμοί· αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων
 βάλλον ἀποθυήσκων περὶ φασγάνῳ· ἡ δὲ κυνώπις
 νοσφίστατ', οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἀΐδαο 425
 χερσὶ κατ' ὀφθαλμοὺς ἐλέειν σὺν τε στόμ' ἐρεῖσαι.
 ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικὸς
 [ἢ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάλλεται]·
 οἶον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικέες,
 κουριδίῳ τεύξασα πόσει φόνον. ἦ τοι ἔφην γε 430
 ἀσπᾶσιος παῖδεςσιν ἰδὲ δμῶεςσιν ἐμοῖσιν
 οἴκαδ' ἐλεύσεσθαι· ἡ δ' ἔξοχα λυγρὰ ἰδυῖα
 οἷ τε κατ' αἰσχος ἔχευε καὶ ἐσσομένησιν ὀπίσσω
 θηλυτέρῃσι γυναιξὶ, καὶ ἡ κ' εὐεργὸς ἔρσιν.

*Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον· 435
 'ὦ πόποι, ἦ μάλα δὴ γόνον Ἀτρεὺς εὐρύοπα Ζεὺς
 ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλᾶς
 ἐξ ἀρχῆς· Ἑλένης μὲν ἀπωλόμεθ' εἴνεκα πολλοί,
 σοὶ δὲ Κλυταίμνηστρῃ δόλον ἥρτυε τηλόθ' ἐόντι.'

*Ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε· 441
 'τῷ νῦν μήποτε καὶ σὺ γυναικί περ ἥπιος εἶναι
 μῆδ' οἱ μῦθον ἅπαντα πιφασκόμεν, ὅν κ' ἐν εἰδῆς,
 ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.

ἀλλ' οὐ σοί γ', Ὀδυσσεῦ, φόνος ἔσσεται ἐκ γε γυναικός·
 λήν γὰρ πινυτή τε καὶ εὖ φρεσὶ μήδεα οἶδε 445
 κούρη Ἰκαρίοιο, περιφρῶν Πηνελόπεια.
 ἦ μὲν μιν νύμφην γε νήν κατελείπομεν ἡμεῖς
 ἐρχόμενοι πόλεμόνδε· πάϊς δέ οἱ ἦν ἐπὶ μαζῷ
 νήπιος, ὅς που νῦν γε μετ' ἀνδρῶν ἵζει ἀριθμῷ,
 ὄλβιος· ἦ γὰρ τόν γε πατήρ φίλος ὄψεται ἐλθὼν, 450
 καὶ κείνος πατέρα προσπτύσσεται, ἦ θέμις ἐστίν.
 ἦ δ' ἐμὴ οὐδέ περ υἱὸς ἐνιπλησθῆναι ἄκοιτις
 ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφνε καὶ αὐτόν.
 [ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 κρύβδην, μῆδ' ἀναφανδὰ, φίλην ἐς πατρίδα γαίαν 455
 νῆα κατισχέμεναι· ἐπεὶ οὐκέτι πιστὰ γυναιξίν.]
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 εἴ που ἔτι ζῶντος ἀκούετε παιδὸς ἐμοῖο,
 ἦ που ἐν Ὀρχομενῷ, ἦ ἐν Πύλῳ ἡμαθόεντι,
 ἦ που παρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ· 460
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀρέστης.
 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ' Ἀτρεΐδῃ, τί με ταῦτα διείρεαι; οὐδέ τι οἶδα,
 ζῶει ὃ γ' ἦ τέθνηκε· κακὸν δ' ἀνεμώλια βάξιν.'
 Νῶϊ μὲν ὥς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν 465
 ἔσταμεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες·
 ἦλθε δ' ἐπὶ ψυχὴ Πηληϊάδῃω Ἀχιλλῆος
 καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο
 Αἴαντός θ', ὅς ἄριστος ἦν εἰδὸς τε δέμας τε
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα. 470

Odysseus talks with the ghost of Achilles.

ἔγνω δὲ ψυχὴ με ποδώκεος Αἰακίδαο,
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
 ' Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,

σχέτλιε, τίπτ' ἔτι μείζον ἐνὶ φρεσὶ μήσεαι ἔργον;
 πῶς ἔτλης Ἀιδόσδε κατελθέμεν, ἔνθα τε νεκροὶ 475
 ἀφραδέες ναίουσι, βροτῶν εἰδῶλα καμόντων;

ᾧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ᾧ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
 ἦλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλήν
 εἴποι, ὅπως Ἰθάκην ἐς παιπαλόεσσαν ἰκοίμην· 480
 οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς
 γῆς ἐπέβην, ἀλλ' αἶεν ἔχω κακά· σείο δ', Ἀχιλλεῦ,
 οὗ τις ἀνὴρ προπάρειθε μακάρτατος οὔτ' ἄρ' ὑπίσσω.

πρὶν μὲν γάρ σε ζῶν ἐτίομεν ἴσα θεοῖσιν
 Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν 485
 ἐνθάδ' ἐών· τῷ μὴ τι θανῶν ἀκαχίζεω, Ἀχιλλεῦ.

ᾧς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
 ἥ μὴ δὴ μοι θάνατόν γε παραῦδα, φαίδιμ' Ὀδυσσεῦ.
 βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλῃ,
 ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίोटος πολὺς εἴη, 490
 ἢ πᾶσιν νεκύεσσι καταφθιμμένοισιν ἀνάσσειν.

ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγανοῦ μῦθον ἐνίσπες,
 ἢ ἔπειτ' ἐς πόλεμον πρόμος ἔμμεναι ἦε καὶ οὐκί.
 εἰπέ δέ μοι, Πηλῆος ἀμύμονος εἴ τι πέπυσσαι,
 ἢ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, 495
 ἢ μιν ἀτιμάζουσιν ἂν Ἑλλάδα τε Φθίην τε,

οὐνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.
 οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἡελίοιο,
 τοῖος ἐὼν οἶός ποτ' ἐνὶ Τροίῃ εὐρείῃ
 πέφνον λαὸν ἄριστον, ἀμύνων Ἀργείοισιν. 500

εἰ τοιούσδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ,
 τῷ κέ τεφρὶ στύξαιμι μένος καὶ χεῖρας ἀάπτους,
 οἳ κείνον βιῶνται ἐέργουσιν τ' ἀπὸ τιμῆς.

ᾧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ἥ τοι μὲν Πηλῆος ἀμύμονος οὐ τι πέπυσμαι, 505

αὐτὰρ τοι παιδὸς γε Νεοπτολέμοιο φίλοιο
 πᾶσαν ἀληθείην μυθήσομαι, ὥς με κελεύεις·
 αὐτὸς γάρ μιν ἐγὼ κοίλῃς ἐπὶ νηὸς εἴσης
 ἦγαγον ἐκ Σκύρου μετ' ἑκνήμιδας Ἀχαιοῦς.
 ἦ τοι ὅτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλὰς, 510
 αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων·
 Νέστωρ τ' ἀντίθεος καὶ ἐγὼ νικάσκομεν οἶω.
 αὐτὰρ ὅτ' ἐν πεδίῳ Τρώων μαρνοίμεθα χαλκῷ,
 οὔ ποτ' ἐνὶ πληθύνι μένεν ἀνδρῶν οὐδ' ἐν ὀμίλῳ,
 ἀλλὰ πολὺ προθέσκες, τὸ ὅν μένος οὐδενὶ εἴκων· 515
 πολλοὺς δ' ἄνδρας ἔπεφνεν ἐν αἰνῇ δημοτῇτι.
 πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 ὅσσοι λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,
 ἀλλ' οἷον τὸν Τηλεφίδην κατενήρατο χαλκῷ,
 ἦρ' Εὐρύπυλον· πολλοὶ δ' ἀμφ' αὐτὸν ἑταῖροι 520
 Κήτειοι κτείνοντο γυναίων εἵνεκα δώρων.
 κείνων δὴ κάλλιστον ἶδον μετὰ Μέμνονα δῖον.
 αὐτὰρ ὅτ' εἰς ἵππον κατεβαίνομεν, ὃν κάμ' Ἐπειὸς,
 Ἀργείων οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντ' ἐτέταλτο,
 [ἤ μιν ἀνακλῖναι πυκινὸν λόχον ἢ δ' ἐπιθεῖναι.] 525
 ἐνθ' ἄλλοι Δαναῶν ἡγήτορες ἠδὲ μέδοντες
 δάκρυά τ' ὠμόργυντο τρέμον θ' ὑπὸ γυῖα ἐκάστων·
 κείνων δ' οὐ ποτε πάμπαν ἐγὼν ἶδον ὀφθαλμοῖσιν
 οὔτ' ὠχρήσαντα χροῖα κάλλιμον οὔτε παρειῶν
 δάκρυ' ὁμορξάμενον· ὁ δέ με μάλα πόλλ' ἰκέτευεν 530
 ἱππόθεν ἐξέμεναι, ξίφεος δ' ἐπεμαίετο κόπην
 καὶ δόρυ χαλκοβαρὲς, κακὰ δὲ Τρώεσσι μενοῖνα.
 ἀλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέραμεν αἰπὴν,
 μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινεν
 ἀσκηθῆς, οὔτ' ἄρ βεβλημένος ὀξεί χαλκῷ 535
 οὔτ' αὐτοσχεδίην οὐτασμένος, οἷά τε πολλὰ
 γίγνεται ἐν πολέμῳ· ἐπιμῖξ δέ τε μαίνεται Ἀρης·

ἄΩς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο
φοῖτα μακρὰ βιβᾶσα κατ' ἀσφοδελὸν λειμῶνα,
γηθοσύνη ὃ οἱ νῶν ἔφην ἀριδεύετον εἶναι. 540

The ghost of Ajax turns away in angry silence.

Αἶ δ' ἄλλαι ψυχαὶ νεκύων κατατεθνηώτων
ἔστασαν ἀχνύμεναι, εἴροντο δὲ κήδε' ἐκάστη.
οὔη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο
νόσφιν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης,
τὴν μιν ἐγὼ νίκησα δικάζομενος παρὰ νηυσὶ 545
τεύχεσιν ἀμφ' Ἀχιλλῆος· ἔθηκε δὲ πότνια μήτηρ.
[παῖδες δὲ Τρώων δίκασαν καὶ Πάλλας Ἀθήνη.]
ὥς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλω·
τοίην γάρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ,
Αἴανθ', ὅς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο 550
τῶν ἄλλων Δαντῶν μετ' ἀμύμονα Πηλεΐωνα.
τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μειλιχίοισιν·

Ἄϊαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες
οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλον εἵνεκα τευχέων
οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισι, 555
τοῖος γάρ σφιν πύργος ἀπώλεο· σείο δ' Ἀχαιοὶ
ἴσον Ἀχιλλῆος κεφαλῇ Πηληϊάδαο
ἀχνύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος
αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητάων
ἐκπάγλως ἤχθηρε, τειν δ' ἐπὶ μοῖραν ἔθηκεν. 560
ἀλλ' ἄγε δεῦρο, ἄναξ, ἵν' ἔπος καὶ μῦθον ἀκούσῃς
ἡμέτερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν·

ἄΩς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας
ψυχὰς εἰς Ἑρεβος νεκύων κατατεθνηώτων.
ἔνθα χ' ὅμως προσέφη κεχολωμένος, ἥ κεν ἐγὼ τόν· 565
ἀλλὰ μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισι
τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηώτων.

The ghosts of Minos, Orion, Tantalus and Sisyphus.

Ἔνθ' ἣ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἷδν,
 χρύσειον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσσιν,
 ἥμενον· οἱ δέ μιν ἀμφὶ δίκας εἶροντο ἄνακτα, 570
 ἥμενοι ἑσταότες τε, κατ' εὐρυπυλὲς Ἀΐδος δῶ.

Τὸν δὲ μέτ' Ὀρίωνα πελώριον εἰσενόησα
 θήρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,
 τοὺς αὐτοὺς κατέπεφνεν ἐν οἰοπόλοισιν ὄρεσσι,
 χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἰὲν ἀαγής. 575

Καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἷδν,
 κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα,
 γῦπε δέ μιν ἐκάτερθε παρημένω ἦπαρ ἔκειρον,
 δέρτρων ἔσω δύνουντες· ὁ δ' οὐκ ἀπαμύνετο χερσὶ·
 Λητῶ γὰρ ἔλκησε, Διὸς κυδρὴν παράκοιτιν, 580
 Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπήης.

Καὶ μὴν Τάνταλον εἰσεῖδον χαλέπ' ἄλγε' ἔχοντα,
 ἔστεῳτ' ἐν λίμνῃ· ἣ δὲ προσέπλαζε γενεῖφ·
 στεῦτο δὲ διψῶν, πιέειν δ' οὐκ εἶχεν ἐλέσθαι·
 ὁσσάκι γὰρ κύψει' ὁ γέρων πιέειν μενεαίνων, 585
 τοσσάχ' ὕδωρ ἀπολέσκειτ' ἀναβροχὲν, ἀμφὶ δὲ ποσσὶ
 γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.
 δένδρεα δ' ὑψιπέτηλα κατὰ κρήθεν χέε καρπὸν,
 ὄγχυαι καὶ ῥοιαὶ καὶ μηλαὶ ἀγλαόκαρποι
 συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι· 590
 τῶν ὑπὸτ' ἰθύσει' ὁ γέρων ἐπὶ χερσὶ μάσασθαι,
 τὰς δ' ἀνεμὸς ῥίπτασκε ποτὶ νέφεα σκιδόεντα.

Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα,
 λᾶαν βαστάζοντα πελώριον ἀμφοτέρῃσιν.
 ἦ τοι ὁ μὲν σκληριπτόμενος χερσὶν τε ποσσὶν τε 595
 λᾶαν ἄνω ᾤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι
 ἄκρον ὑπερβαλέειν, τότε ἀποστρέψασκε κραταίς·

αὐτίς ἔπειτα πέδονδε κυλινδετο λᾶας ἀναιδής.
 αὐτὰρ ὃ γ' ἄψ ὥσασκε τιταυνόμενος, κατὰ δ' ἰδρῶς
 ἔρρεεν ἐκ μελέων, κοινὴ δ' ἐκ κρατὸς ὀρώρει. 600

The ghost of Heracles.

Τὸν δὲ μέτ' εἰσενόησα βίην Ἡρακληέην,
 εἶδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι
 τέρπεται ἐν θαλίσῃ καὶ ἔχει καλλίσφυρον Ἥβην
 [παῖδα Διὸς μέγαλοιο καὶ Ἥρης χρυσοπεδῖλου].
 ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὥς, 605
 πάντοσ' ἀνυχομένων· ὃ δ' ἔρεμνῃ νυκτὶ ღοικῶς,
 γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρήφιιν ὀιστὸν,
 δεινὸν παπταίνων, αἰεὶ βαλέοντι ღοικῶς.
 σμερδαλέος δὲ οἱ ἀμφὶ περὶ στήθεσσιν ἀορτὴρ
 χρύσεος ἦν τελαμῶν, ἵνα θέσκελα ἔργα τέτυκτο, 610
 ἄρκοι τ' ἀγρότεροί τε σύες χαροποί τε λέοντες,
 ὕσμῖναί τε μάχαι τε φύνοι τ' ἀνδροκτασίαι τε.
 μὴ τεχνησόμενος μῆδ' ἄλλο τι τεχνήσαιο,
 ὅς κείνων τελαμῶνα ἐγὼ ἐγκάτθετο τέχνη.
 ἔγνω δ' αὐτίκα κείνος, ἐπεὶ ἴδεν ὀφθαλμοῖσι, 615
 καὶ μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 ἂ δειλ', ἢ τινὰ καὶ σὺ κακὸν μόρον ἡγηλάζεις,
 ὃν περ ἐγὼν ὀχέεσκον ὑπ' αὐγὰς ἡελίοιο.
 Ζηνὸς μὲν παῖς ἦα Κρονίουκος, αὐτὰρ διζὺν 620
 εἶχον ἀπειρεσίην· μάλα γὰρ πολὺ χεῖρονι φωτὶ
 δεδμήμην, ὃ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους.
 καὶ ποτὲ μ' ἐνθάδ' ἐπεμψε κύν' ἄξοντ'· οὐ γὰρ ἔτ' ἄλλον
 φράζετο τοῦδε γέ μοι χαλεπώτερον εἶναι ἀέθλον.
 τὸν μὲν ἐγὼν ἀνένεικα καὶ ἦγογον ἐξ Ἀἰδοῦ 625
 'Ερμείας δὲ μ' ἐπεμψεν ἰδὲ γλαυκῶπις Ἀθήνη.'

δισθανέες, ὅτε τ' ἄλλοι ἅπαξ θνήσκουσ' ἄνθρωποι.
 ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον
 αὖθι πανημέριοι· ἅμα δ' ἡοῖ φαινομένηφι
 πλεύσεσθ'· αὐτὰρ ἐγὼ δείξω ὁδὸν ἥδ' ἔκαστα 25
 σημανέω, ἵνα μὴ τι κακοῖράφῃ ἀλεγεινῇ
 ἢ ἄλδος ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.
 ἄΩς ἔφαθ', ἡμῶν δ' αὖτ' ἐπετείθετο θυμὸς ἀγῆνωρ.
 ὥς τότε μὲν πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ· 30
 ἡμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
 οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηὸς,
 ἢ δ' ἐμὲ χειρὸς ἐλοῦσα φίλων ἀπουόσφιν ἐταίρων
 εἰσέ τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἔκαστα·
 αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα. 35
 καὶ τότε δὴ μ' ἐπέεσσι προσηύδα πότνια Κίρκη·

Circe tells Odysseus of the dangers that beset his voyage:

'Ταῦτα μὲν οὕτω πάντα πεπεύρανται, σὺν δ' ἄκουσον,
 ὥς τοι ἐγὼν ἔρέω, μνήσει δέ σε καὶ θεὸς αὐτός.
 Σειρήνας μὲν πρῶτον ἀφίξεις, αἱ ῥά τε πάντα
 ἀνθρώπους θέλγουσιν, ὅτις σφέας εἰσαφίκηται. 40
 ὅς τις ἀιδρεῖη πελάσῃ καὶ φθόγγου ἀκούσῃ
 Σειρήνων, τῷ δ' οὐ τι γυνὴ καὶ νήπια τέκνα
 οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάνυνται,
 ἀλλὰ τε Σειρήνες λιγυρῇ θέλγουσιν αἰοιδῇ,
 ἡμεναι ἐν λειμῶνι· πολὺς δ' ἀμφ' ὀστεόσφιν θῖς 45
 ἀνδρῶν πυθομένων, περὶ δὲ ῥινοὶ μυνύθουσι.

how he must avoid the Sirens,

ἀλλὰ παρὲξ ἐλάαν, ἐπὶ δ' οὐατ' ἀλεῖψαι ἐταίρων
 κηρὸν δευτήσας μελιθεῖα, μὴ τις ἀκούσῃ
 τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκουέμεν αἱ κ' ἐθέλῃσθα,

δησάντων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τε 50
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,
 ὄφρα κε τερπόμενος ὅπ' ἀκούῃς Σειρήνοιν.
 εἰ δέ κε λίσσῃαι ἐτάρους λῦσαί τε κελεύῃς,
 οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι διδέντων.

and the perils of the passage by the Planctae.

Αὐτὰρ ἐπὴν δὴ τὰς γε παρὲξ ἐλάσωσιν ἐταῖροι, 55
 ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω
 ὅπποτέρῃ δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
 θυμῷ βουλευέειω· ἐρέω δέ τοι ἀμφοτέρωθεν.
 ἔνθεν μὲν γὰρ πέτραι ἐπιρρεφές, προτὶ δ' αὐτὰς
 κύμα μέγα ῥοχθεῖ κυανώπιδος Ἀμφιτρίτης· 60
 Πλαγκτὰς δ' ἦ τοι τὰς γε θεοὶ μάκαρες καλέουσι.
 τῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι
 τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,
 ἀλλὰ τε καὶ τῶν αἰὲν ἀφαιρείται λῖς πέτρη·
 ἀλλ' ἄλλην ἐνύσι πατὴρ ἐναρίθμιον εἶναι. 65
 τῇ δ' οὐ πω τις νηὺς φύγεν ἀνδρῶν, ἣ τις ἔκηται,
 ἀλλὰ θ' ὁμοῦ πῖνακός τε νεῶν καὶ σώματα φωτῶν
 κύμαθ' ἄλὸς φορέουσι πυρός τ' ὀλοοῖο θύελλαι.
 οὔη δὲ κέῃη γε παρέπλω ποντοπόρος νηὺς
 Ἄργῳ πᾶσι μέλουσα, παρ' Αἰήταο πλέουσα· 70
 καὶ νύ κε τὴν ἐνθ' ὧκα βάλεν μεγάλας ποτὶ πέτρας,
 ἀλλ' Ἥρη παρέπεμψε, ἐπεὶ φίλος ἦεν Ἰήσων.

She tells him of the passage between Scylla and
 Charybdis,

Οἱ δὲ δύο σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἱκάνει
 ὀξείῃ κορυφῇ, νεφέλη δέ μιν ἀμφιβέβηκε
 κυανή· τὸ μὲν οὐ ποτ' ἔρωεῖ, οὐδὲ ποτ' αἴθρη 75
 κέῃου ἔχει κορυφὴν οὔτ' ἐν θέρει οὔτ' ἐν ὀπώρῃ·
 οὐδέ κεν ἀμβαλή βροτὸς ἀνὴρ, οὐ καταβαλή,

οὐδ' εἴ οἱ χεῖρές τε ἑξέκοσι καὶ πόδες εἰεν·
 πέτρη γὰρ λῖς ἔστι, περιξέσθῃ εἰκυῖα.
 μέσσω δ' ἐν σκοπέλῳ ἔσθι σπέος ἡeroειδές, 80
 πρὸς ζόφον εἰς Ἑρεβος τετραμμένον, ἧ περ ἂν ὑμεῖς
 νῆα παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ' Ὀδυσσεῦ.
 οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήμιος ἀνὴρ
 τόξῳ ὀιστεύσας κοῖλον σπέος εἰσαφίκοιτο.
 ἔνθα δ' ἐνὶ Σκύλλῃ ναίει δεινὸν λελακυῖα· 85
 τῆς ἧ τοι φωνὴ μὲν ὅση σκύλακος νεογιλῆς,
 γίνεταί, αὐτὴ δ' αὖτε πέλωρ κακόν· οὐδέ κέ τίς μιν
 γηθήσειεν ἰδὼν, οὐδ' εἰ θεὸς ἀντιάσειε.
 τῆς ἧ τοι πόδες εἰσὶ δυῶδεκα πάντες ἄωροι,
 ἕξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἑκάστῃ 90
 σμερδαλέῃ κεφαλῇ, ἐν δὲ τρίστοιχοι ὀδόντες,
 πυκνοὶ καὶ θαμέες, πλείοι μέλανος θανάτοιο.
 μέσση μὲν τε κατὰ σπείους κοῖλοιο δέδυκεν,
 ἕξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρου,
 αὐτοῦ δ' ἰχθυάα, σκόπελον περιμαιμώωσα, 95
 δελφῖνὰς τε κύνας τε καὶ εἰ ποθὶ μεῖζον ἔλῃσι
 κῆτος, ἃ μυρία βόσκει ἀγαστονος Ἀμφιτρίτῃ.
 τῇ δ' οὐ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται
 παρφυγέειω σὺν νηϊ· φέρει δέ τε κρατὶ ἑκάστῳ
 φῶτ' ἐξαρπάξασα νεὸς κυανοπρώροιο. 100
 Τὸν δ' ἕτερον σκόπελον χθαμαλώτερον ὄψει, Ὀδυσσεῦ.
 πλησίον ἀλλήλων· καὶ κεν διοῖστέυσαιας.
 τῷ δ' ἐν ἔριεύς ἐστι μέγας, φύλλοισι τεθελῶς·
 τῷ δ' ὑπὸ δῖα Χάρυβδις ἀναρροιβδεῖ μέλαν ὕδωρ.
 τρεῖς μὲν γάρ τ' ἀνίσσω ἐπ' ἡματι, τρεῖς δ' ἀναροιβδεῖ 105
 δεινόν· μὴ σύ γε κεῖθι τύχοις, ὅτε ροιβδήσειεν·
 οὐ γάρ κεν ῥύσαιτό σ' ὑπ' ἐκ κακοῦ οὐδ' ἐνοσίχθων.
 ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὥκα
 νῆα παρὲξ ἐλάαν, ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν

ἐξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας.' 110

ἌΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

‘εἰ δ’ ἄγε δῆ μοι τοῦτο, θεὰ, νημερτὲς ἐνίσπες,
εἴ πως τὴν ὁλοὴν μὲν ὑπεκπροφύγοιμι Χάρυβδι,
τὴν δέ κ’ ἀμυνάμην, ὅτε μοι σίνοιτό γ’ ἐταίρους.’

ἌΩς ἐφάμην, ἣ δ’ αὐτίκ’ ἀμείβετο διὰ θεάων 115

‘σχέτλιε, καὶ δ’ αὖ τοι πολεμῆμία ἔργα μέμηλε
καὶ πόνος· οὐδὲ θεοῖσιν ὑπέιξαι ἀθανάτοισιν;
ἣ δέ τοι οὐ θνητῇ, ἀλλ’ ἀθάνατον κακὸν ἔστι,
δεινόν τ’ ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν·
οὐδὲ τίς ἔστ’ ἀλκή· φυγέειν κάρτιστον ἀπ’ αὐτῆς. 120

ἦν γὰρ δηθύνησθα κορυσσόμενος παρὰ πέτρῃ,

δεῖδω μὴ σ’ ἐξαυτίς ἐφορμηθεῖσα κίχρησι

τόσσησιν κεφαλῇσι, τόσους δ’ ἐκ φώτας ἔλῃται.

ἀλλὰ μάλα σφοδρῶς ἔλδαν, βωστρεῖν δὲ Κραταῖν, 125

μητέρα τῆς Σκύλλης, ἣ μιν τέκε πῆμα βροτοῖσιν·

ἣ μιν ἔπειτ’ ἀποπαύσει ἐς ὕστερον ὀρμηθῆναι.

and of the Thrinacian isle, and the herds of Helios.

Θρινακίην δ’ ἐς νῆσον ἀφίξεαι· ἐνθα δὲ πολλαὶ

βόσκοντ’ Ἡελίοιο βόες καὶ ἱφία μῆλα,

ἐπτὰ βοῶν ἀγέλαι, τόσα δ’ οἴων πῶεα καλὰ,

πεντήκοντα δ’ ἕκαστα· γόνος δ’ οὐ γίγνεται αὐτῶν, 130

οὐδὲ ποτε φθινύθουσι. θεαὶ δ’ ἐπιποιμένες εἰσὶ,

νύμφαι ἐνπλόκαμοι, Φαέθουσά τε Λαμπετὴ τε,

ἃς τέκεν Ἡελίῳ Ὑπερίονι διὰ Νέαιρα.

τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ

Θρινακίην ἐς νῆσον ἀπώκισε τηλόθι ναίειν, 135

μῆλα φυλασσέμεναι πατρώια καὶ ἔλικας βοῶς.

τὰς εἰ μὲν κ’ ἀσιωέας ἑάας νόστου τε μέδῃαι,

ἣ τ’ ἂν ἔτ’ εἰς Ἰθάκην κακὰ περ πάσχοντες ἴκοισθε·

εἰ δέ κε σῖνῃαι, τότε τοι τεκμαίρομ’ ὄλεθρον

νῆι τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς, 140
ὄψε' κακῶς νεῖαι, ὀλέσας ἅπο πάντας ἐταίρους·

Odysseus sets sail with his comrades.

ᾧς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἡώς.
ἣ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε διὰ θεάων·
αὐτὰρ ἐγὼν ἐπὶ νῆα κιὼν ὠτρυνον ἐταίρους
αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι. 145
οἱ δ' αἰψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον.
[ἐξῆς δ' ἐζόμενοι πολὺν ἄλα τύπτον ἐρετμοῖς.]
ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπέρφοιο
ἵκμενον οὖρον ἴει πλησίστιον, ἐσθλὸν ἐταῖρον,
Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδῆεσσα. 150
αὐτίκα δ' ὄπλα ἕκαστα πονησάμενοι κατὰ νῆα
ἤμεθα· τὴν δ' ἀνεμός τε κυβερνήτης τ' ἴθυνε.
δὴ τότε γὰρ ἐγὼν ἐτάροισι μετηγύδων ἀχνύμενος κῆρ·
ᾧ φίλοι, οὐ γὰρ χρὴ ἓνα ἶδμεναι οὐδὲ δυ' οἴους
θέσφαθ' ἃ μοι Κίρκη μυθήσατο, διὰ θεάων 155
ἄλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἦ κε θάνωμεν
ἢ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν.
Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιῶν
φθόγγον ἀλεύασθαι καὶ λειμῶν' ἀνθεμόεντα.
οἷον ἔμ' ἠνώγειν ὅπ' ἀκούεμεν· ἀλλὰ με δεσμῶ 160
δήσατ' ἐν ἀργαλέῳ, ὅφρ' ἔμπεδον αὐτόθι μῖμνω,
ὀρθὸν ἐν ἰστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.
εἰ δέ κε λίσσωμαι ὑμέας λῦσαι τε κελεύω,
ὑμεῖς δὲ πλεόνεσσι τότε ἐν δεσμοῖσι πιέζειν·

*They reach the Sirens' coast, and Odysseus hears
their song unharmed.*

Ἥ τοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίφανσκον 165

τόφρα δὲ καρπαλίμως ἐξίκετο νηὺς εὐεργῆς
 νῆσον Σειρήνοιον· ἔπειγε γὰρ οὖρος ἀπήμων.
 αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἡδὲ γαλήνη
 ἔπλετο νηνεμία, κοίμησε δὲ κύματα δαίμων.
 ἀνστάντες δ' ἔταροι νεὸς ἱστία μηρύσαντο,
 καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν, οἱ δ' ἐπ' ἑρετμὰ
 ἐζόμενοι λεύκαινον ὕδωρ ξεστῆς ἐλάττησιν.
 αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξεί χαλκῷ
 τυτθὰ διατμήξας χερσὶ στιβαρῇσι πίεζον.
 αἶψα δ' ἰαίνεται κηρὸς, ἐπεὶ κέλετο μεγάλη ἱς
 Ἥελίου τ' αὐγῇ Ὑπεριονίδαι ἀνακτος·
 ἐξείης δ' ἐτάροισιν ἐπ' οὐατα πᾶσιν ἄλειψα.
 οἱ δ' ἐν νηὶ μ' ἔδησαν ὁμοῦ χεῖράς τε πόδας τε
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνῆπτον·
 αὐτοὶ δ' ἐζόμενοι πολὺν ἅλα τύπτουν ἑρετμοῖς.
 ἀλλ' ὅτε τόσσον ἀπὴν ὅσσον τε γέγωνε βοήσας,
 ῥίμφα διώκοντες, τὰς δ' οὐ λάθην ὠκύαλος νηὺς
 ἐγγύθεν ὀρτυμένη, λιγυρὴν δ' ἐντυνον αἰοιδῆν·
 'Δεῦρ' ἄγ' ἰὼν, πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 νῆα κατάρστησον, ἵνα νωιτέρην ὅπ' ἀκούσης.
 οὐ γάρ πώ τις τῇδε παρήλασε νηὶ μελαίνῃ,
 πρίν γ' ἡμέων μελίγηρυν ἀπὸ στομάτων ὅπ' ἀκοῦσαι,
 ἀλλ' ὅ γε τερψάμενος νείται καὶ πλείονα εἰδώς.
 ἴδμεν γάρ τοι πάνθ' ὅσ' ἐνὶ Τροίῃ εὐρείῃ
 Ἀργεῖοι Τρῳᾶς τε θεῶν ἰότητι μόγησαν·
 ἴδμεν δ' ὅσσα γένηται ἐπὶ χθονὶ πούλυβοτείρῃ.
 ὦς φάσαν ἰεῖσαι ὅπα κάλλιμον· αὐτὰρ ἐμὸν κῆρ
 ἦθελ' ἀκουέμεναι, λῦσαι τ' ἐκέλευον ἑταίρους,
 ὀφρῦσι νευστάζων· οἱ δὲ προπεσόντες ἔρυσσαν.
 αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε
 πλείοσί μ' ἐν δεσμοῖσι δέον μᾶλλον τε πίεζον.
 αὐτὰρ ἐπεὶ δὴ τὰς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα

φθογγῆς Σειρήνων ἠκούομεν οὐδέ τ' αἰοιδῆς,
 αἰψ' ἀπὸ κηρὸν ἔλοντο ἔμοι ἐρήρηες ἐταῖροι,
 οὐ σφιν ἐπ' ὤσιν ἄλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν. 200

The surf and the smoke at the Planctae.

Ἄλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα
 καπνὸν καὶ μέγα κύμα ἴδον καὶ δοῦπον ἄκουσα·
 τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατ' ἑρετμὰ,
 βύμβησαν δ' ἄρα πάντα κατὰ ῥόον· ἔσχετο δ' αὐτοῦ
 νηὺς, ἐπεὶ οὐκέτ' ἑρετμὰ προήκεα χερσὶν ἔπειγον. 205
 αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὤτρυνον ἐταίρους
 μελιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

Ἦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαιμόνες εἰμεν·
 οὐ μὲν δὴ τῷδε μείζον ἔπι κακὸν ἢ ὅτε Κύκλωψ
 εὔλει ἐνὶ σπῆι γλαφυρῷ κρατερῇφι βίηφι· 210
 ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ βουλῇ τε νόψ τε
 ἐκφύγομεν, καὶ πού τῶνδε μνήσεσθαι οἶω.
 νῦν δ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
 ὑμεῖς μὲν κώπησιν ἀλὸς ῥήγμαῖνα βαθεῖαν
 τύπτετε κληίδεσσιν ἐφήμεροι, αἶ κέ ποθι Ζεὺς 215
 δώῃ τόνδε γ' ὄλεθρον ὑπεκφυγείην καὶ ἀλύξαι·
 σοὶ δὲ, κυβερνήθ', ὦδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ
 βάλλειν, ἐπεὶ νηὸς γλαφυρῆς οἴημι νομῆς.
 τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔργε
 νῆα, σὺ δὲ σκοπέλου ἐπιμαίεο, μὴ σε λάθῃσι 220
 κεῖσ' ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βύλησθα·

Ὡς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.
 Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,
 μὴ πῶς μοι δείσαντες ἀπολλίξειαν ἐταῖροι
 εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς. 225
 καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγυῆς
 λαυθανόμην, ἐπεὶ οὐ τί μ' ἀνώγει θωρήσσεσθαι·

αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε
 μάκρ' ἐν χερσὶν ἔλῶν εἰς ἵκρια νηὸς ἔβαινον
 πρῶρῃς· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανείσθαι 230
 Σκύλλην πετραίην, ἣ μοι φέρε πῆμ' ἐτάροισιν.
 οὐδέ πη ἀθρήσαι δυνάμην· ἔκαμον δέ μοι ὅσσε
 πάντῃ παπταίνοντι πρὸς ἡεροειδέα πέτρην.

The strait between Scylla and Charybdis.

Ἡμεῖς δὲ στενωπὸν ἀνεπλόμεν γούωντες·
 ἔνθεν γὰρ Σκύλλη, ἐτέρωθι δὲ διὰ Χάρυβδιδος 235
 δεινὸν ἀνερρόιβδησε θαλάσσης ἄλμυρὸν ὕδωρ.
 ἦ τοι ὅτ' ἐξεμέσειε, λέβης ὥς ἐν πυρὶ πολλῇ
 πᾶσ' ἀναμορμύρεσκε κυκωμένη· ὑψόσε δ' ἄχνη
 ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἔπιπτεν.
 ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἄλμυρὸν ὕδωρ, 240
 πᾶσ' ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρῃ
 δεινὸν βεβρύχει, ὑπένερθε δὲ γαῖα φάνεσκε
 ψάμμῳ κυανέῃ· τοὺς δὲ χλωρὸν δέος ἦρει.
 ἡμεῖς μὲν πρὸς τὴν ἴδομεν δείσαντες ὄλεθρον·

Scylla's attack.

τόφρα δέ μοι Σκύλλη κοίλης ἐκ νηὸς ἐταίρους
 ἐξ ἔλεθ', οἳ χερσίν τε βίηφί τε φέρτατοι ἦσαν 245
 σκεψάμενος δ' ἐς νῆα θοὴν ἅμα καὶ μεθ' ἐταίρους
 ἦδη τῶν ἐνόησα πόδας καὶ χεῖρας ὑπερθεν
 ὑψόσ' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες
 ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ. 250
 ὥς δ' ὅτ' ἐπὶ προβόλῳ ἄλιεύς περιμήκει ῥάβδῳ
 ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἶδατα βάλλων
 ἐς πόντον προΐησι βοὸς κέρας ἀγραύλοιο,
 ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε,
 ὥς οἱ γ' ἀσπαίροντες ἀείρουτο προτὶ πέτρας· 255

αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκλήγοντας,
 χεῖρας ἔμοι ὀρέγοντας ἐν αἰνῇ δημοτῇτι.
 οἴκτιστον δὴ κεῖνο ἔμοις ἴδον ὀφθαλμοῖσι
 πάντων ὅσο' ἐμόγησα πόρους ἁλὸς ἐξερεῖντων.

Arrival at the Thrinacian isle.

Αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινὴν τε Χάρυβδι 260
 Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον
 ἰκόμεθ'. ἔνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,
 πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἡελίοιο.
 δὴ τότε' ἐγὼν ἔτι πόντῳ ἔων ἐν νηὶ μελαίνῃ
 μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομένων 265
 οἴων τε βληχῆν· καί μοι ἔπος ἔμπεσε θυμῷ
 μάντης ἀλαοῦ, Θηβαίου Τειρεσίου,
 Κίρκης τ' Αἰαΐης, οἳ μοι μάλα πόλλ' ἐπέτελλον
 νῆσον ἀλεύεσθαι τερψιμβρότου Ἡελίοιο.
 δὴ τότε' ἐγὼν ἐτάροισι μετηύδων, ἀχνύμενος κῆρ· 270
 'Κέκλυτέ μεν μύθων, κακὰ περ πάσχοιτες ἐταῖροι,
 ὅφρ' ὑμῶν εἴπω μαντήϊα Τειρεσίου
 Κίρκης τ' Αἰαΐης, οἳ μοι μάλα πόλλ' ἐπέτελλον
 νῆσον ἀλεύεσθαι τερψιμβρότου Ἡελίοιο·
 ἔνθα γὰρ αἰνύτατον κακὸν ἔρμεναι ἄμμιν ἔφασκον. 275
 ἀλλὰ παρὲς τὴν νῆσον ἐλαύνετε νῆα μέλαιναν.'
 ὥς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.
 αὐτίκα δ' Εὐρύλοχος στυγερῷ μ' ἠμείβετο μύθῳ·
 'Σχέτλιός εἰς, Ὀδυσσεῦ, περί τοι μένος οὐδέ τι γυνῆ
 κάμνει· ἦ ῥά νυ σοὶ γε σιδήρεα πάντα τέτυκται, 280
 ὅς ῥ' ἐτάρους καμάτῳ ἀδικότας ἠδὲ καὶ ὕπνῳ
 οὐκ ἔαας γαίης ἐπιβήμεναι, ἔνθα κεν αὖτε
 νήσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον,
 ἀλλ' αὐτὼς διὰ νύκτα θοὴν ἀλλάσθαι ἄνωγας,
 νήσου ἀποπλαγχθείτας, ἐν ἡρωειδέϊ πόντῳ. 285

ἐκ ἱνυκτῶν δ' ἄνεμοι χαλεποὶ, δηλήματα νηῶν,
γίνονται· πῇ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,
ἦν πῶς ἐξαπίνης ἔλθῃ ἀνέμοιο θύελλα,
ἣ Νότου ἢ Ζεφύριοιο δυσασέος, οἳ τε μάλιστα
νῆα διαρραίουσι, θεῶν ἀέκητι ἀνάκτων.

290

ἀλλ' ἣ τοι νῦν μὲν πειθόμεθα νυκτὶ μελαίνῃ
δόρπον θ' ὀπλισόμεσθα θοῇ παρὰ νηὶ μένουτες·
ἡῶθεν δ' ἀναβάντες ἐνήσομεν εὐρέι πόντῳ.'

ἌΩς ἔφατ'· Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.
καὶ τότε δὴ γίνωσκον ὃ δὴ κακὰ μῆδετο δαίμων,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

295

Ἐὐρύλοχ', ἣ μάλα δὴ με βιάζεστε μῦθον ἐόντα·
ἀλλ' ἄγε νῦν μοι πάντες· ὁμόσσετε καρτερὸν ὄρκον,
εἴ κέ τιw' ἡε βοῶν ἀγέλην ἢ πῶν μέγ' οἰῶν
εὖρωμεν, μὴ πού τις ἀτασθαλίῃσι κακῆσιν
ἢ βοῦν ἢέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκηλοι
ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.'

300

ἌΩς ἐφάμην, οἳ δ' αὐτίκ' ἀπώμυνον ὥς ἐκέλευον.
αὐτὰρ ἐπεὶ ῥ' ὁμοσάν τε τελεύτησάν τε τὸν ὄρκον,
στήσαμεν ἐν λιμένι γλαφυρῷ εὐεργέα νῆα
ἄγχ' ὕδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἑταῖροι
νῆος, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἑταίρους,
οὓς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νῆος ἐλοῦσα·
κλαίοντεςσι δὲ τοῖσιν ἐπήλυθε νῆδυμος ὕπνος.
ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,
ᾠρσεν ἐπὶ ζαῖν ἄνεμον νεφεληγερέτα Ζεὺς
λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
νῆα μὲν ὠρμίσαμεν, κοῖλον σπέος εἰσερύσαντες·

305

310

315

ἔνθα δ' ἔσαν Νυμφέων καλοὶ χοροὶ ἡδὲ θόωκοι·
καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

‘Ὡ φίλοι, ἐν γὰρ νηὶ θοῇ βρῶσίν τε πόσιν τε 320
ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μὴ τι πάθωμεν·
δεινοῦ γὰρ θεοῦ αἶδε βόες καὶ ἴφια μῆλα,
Ἥελιου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.’

Weather-bound and half-famished, they slaughter the cows
of Helios.

‘Ὡς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
μῆνα δὲ πάντ' ἄλληκτος ἦν Νότος, οὐδέ τις ἄλλος 325
γίγνεται· ἔπειτ' ἀνέμων, εἰ μὴ Εὐρὸς τε Νότος τε.
οἱ δ' εἰὼς μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρὸν,
τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο.
ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἡμᾶ πάντα,
καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη, 330
ἰχθῦς ὄρνιθάς τε, φίλας ὅ τι χεῖρας ἔκοιτο,
γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός·
δὴ τότε ἔγων ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν
εὐξαίμην, εἰ τίς μοι ὁδὸν φήνειε νέεσθαι.
ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἦλυξα ἐταῖρους, 335
χεῖρας νιψάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,
ἡρώμην πάντεσσι θεοῖς οἷ' Ὀλυμπον ἔχουσιν·
οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχεναν.
Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξήρχετο βουλῆς.

‘Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἐταῖροι· 340
πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι,
λιμῷ δ' οἰκτιστον θανάειν καὶ πότμον ἐπισπείν.
ἀλλ' ἄγετ', Ἥελιοιο βοῶν ἐλάσαντες ἀρίστας
ρέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὸν ἔχουσιν.
εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαίαν, 345
αἰψά κεν Ἥελίῳ Ὑπερίονι πῖονα νηὸν
τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἑσθλά·

εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραιράων
 νῆ' ἐθέλη ὀλέσαι, ἐπὶ δ' ἔσπωνται θεοὶ ἄλλοι,
 βούλομ' ἅπαξ πρὸς κύμα χανῶν ἀπὸ θυμὸν ὀλέσσαι 350
 ἢ δηθὰ στρεῦγεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ.'

ἌΩς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦγεον ἄλλοι ἐταῖροι.
 αὐτίκα δ' Ἥελιοιο βοῶν ἐλάσαντες ἀρίστας
 ἐγγύθεν· οὐ γὰρ τῇλε νεὸς κυανοπρόροιο
 βοσκέσκονθ' ἔλικες καλαὶ βόες εὐρυμέτωποι· 355
 τὰς δὲ περίσθησάν τε καὶ εὐχετόωντο θεοῖσι,
 φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·
 οὐ γὰρ ἔχον κρὶ λευκὸν ἐυσσέλμου ἐπὶ νηός.
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 360
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν
 οὐδ' εἶχον μέθυ λεῖψαι ἐπ' αἰθομένοισι ἱεροῖσιν,
 ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν. 365

Καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος·
 βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
 καὶ τότε με κνίσῃς ἀμφήλυθεν ἡδὺς ἀντμή·
 οἰμώζας δὲ θεοῖσι μετ' ἀθανάτοισι γεγώνευ· 370

Ἐπεὶ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
 ἦ με μάλ' εἰς αἶψαν κοιμήσατε νηλεί ὕπνω,
 οἱ δ' ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες.'

Ἦκεα δ' Ἥελίῳ Ὑπερίονι ἄγγελος ἦλθε,
 Λαμπετὴν τανύπεπλος, ὃ οἱ βόας ἔκταμεν ἡμεῖς. 375
 αὐτίκα δ' ἀθανάτοισι μετῆύδα χωόμενος κῆρ'

Helios demands vengeance, which Zeus promises.

Ἐπεὶ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,

τίσαι δὴ ἐγάρους Λαερτιάδew 'Οδυσῆος,
οἳ μew βοῦς ἔκτειwαν ὑπέρβιον, ἦσιν ἐγὼ γε
χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα, 380
ἡδ' ὅπoτ' ἀψ' ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.
εἰ δέ μοι οὐ τίσουσι βοῶν ἐπιεικέ' ἀμοιβήν,
δύσομαι εἰς Ἀἶδαο καὶ ἐν νεκύεσσι φαείνω.

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
'Ἠέλι', ἦ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε 385
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ξειδωρον ἄρουραν·
τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῆτι κεραυνῷ
τυτθὰ βαλὼν κεάσσαιμι μέσφ' ἐνὶ οἴνοπι πόντῳ.

Ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἠυκόμοιο·
ἡ δ' ἔφη Ἑρμείας διακτόρου αὐτῇ ἀκοῦσαι. 390

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,
νεῖκεον ἄλλοθεν ἄλλον ἐπισταδόν, οὐδέ τι μῆχος
εὔρέμεναι δυνάμεσθα· βόες δ' ἀπετέθνασαν ἥδη.
τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προῦφαινον·
εἶρπον μὲν ῥῖνοι, κρέα δ' ἄμφ' ὀβελοῖσι μεμύκει, 395
ὀπταλέα τε καὶ ὠμά· βοῶν δ' ὥς γίγνετο φωνή.

Ἐξῆμαρ μὲν ἔπειτα ἐμοὶ ἐρίηρες ἐταῖροι
δαίνυντ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας·
ἀλλ' ὅτε δὴ ἔβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
καὶ τὸτ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο λαίλαπι θύων, 400
ἡμεῖς δ' αἶψ' ἀναβάντες ἐνήκαμεν εὐρέι πόντῳ,
ἱστὸν στησάμενοι ἀνά θ' ἱστίᾳ λεύκ' ἐρύσαντες.

Storm and shipwreck of Odysseus,

'Ἄλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη
φαίνεται γαῖάνων, ἀλλ' οὐρανὸς ἡδὲ θάλασσα,
δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων 405
νῆος ὑπὲρ γλαφυρῆς, ἥχλυσε δὲ πόντος ὑπ' αὐτῆς.
ἡ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἶψα γὰρ ἦλθε

κεκλήγως Ζέφυρος, μεγάλη σὺν λαίλαπι θύων,
 ἱστοῦ δὲ προτόνους ἑρρήξ' ἀνέμοιο θύελλα
 ἀμφοτέρους· ἱστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα 410
 εἰς ἄντλον κατέχυνθ'· ὁ δ' ἄρα πρύμνῃ ἐνὶ νηὶ
 πληῆξε κυβερνήτῃω κεφαλῇν, σὺν δ' ὅστέ' ἄραξε
 πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτήρι ἐοικὼς
 κάππεσ' ἀπ' ἱκριόφιν, λίπε δ' ὅστέα θυμὸς ἀγήνωρ.
 Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν· 415
 ἣ δ' ἐλελίχθη πᾶσα Διὸς πληγείσα κεραυνῷ,
 ἐν δὲ θεεῖου πληῆτο· πέσον δ' ἐκ νηὸς ἑταῖροι.
 οἱ δὲ κορώνησιν ἱκελοι περὶ νῆα μέλαιναν
 κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαῖνυτο νόστον.
 Αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ' ἀπὸ τοίχους 420
 λῦσε κλύδων τρόπιος· τὴν δὲ ψιλὴν φέρε κῆμα.
 ἐκ δὲ οἱ ἱστὸν ἄραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ
 ἐπίτονος βέβλητο, βοὸς ῥινόιο τετευχώς.
 τῷ ῥ' ἄμφω συνέεργον ὁμοῦ τρόπιν ἠδὲ καὶ ἱστὸν,
 ἐζόμενος δ' ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν. 425

who is drifted back to the terrible strait.

Ἔρθ' ἦ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,
 ἦλθε δ' ἐπὶ Νότος ὤκα, φέρων ἐμῷ ἄλγεα θυμῷ,
 ὄφρ' ἔτι τὴν ὀλοὴν ἀναμετρήσαιμι Χάρυβδιν.
 παννύχιος φερόμην, ἅμα δ' ἠέλλω ἀνιόντι
 ἦλθον ἐπὶ Σκύλλης σκόπελον δευρὴν τε Χάρυβδιν. 430
 ἣ μὲν ἀνερρῳίβδησε θαλάσσης ἄλμυρόν ὕδωρ·
 αὐτὰρ ἐγὼ ποτὶ μακρὸν ἔριωεν υἱρόσ' ἀερθεῖς
 τῷ προσφύς ἐχόμεν ὡς νυκτερίς· οὐδέ πῃ εἶχον
 οὔτε στήριξαι ποσὶν ἐμπεδον οὔτ' ἐπιβῆναι·
 ῥίζαι γὰρ ἐκὰς εἶχον, ἀπήωροι δ' ἔσαν ὄζοι, 435
 μακροὶ τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.
 νωλεμέως δ' ἐχόμεν, ὄφρ' ἐξεμέσειεν ὀπίσσω

ἰστὸν καὶ τρόπῳ αὐτίς· ἐελδομένῳ δέ μοι ἦλθον
 ὄψ'· ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθεν ἀνέστη
 κρίνων νείκεα πολλὰ δικαζομένων αἰζήων, 440
 τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη.
 ἦκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,
 μέσσω δ' ἐνδούπησα παρὲξ περιμήκεα δοῦρα,
 ἐζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῇσι.
 [Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε 445
 εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἰπὺν ὄλεθρον.]

Arrival at Calypso's isle.

Ἐνθεν δ' ἐννήμαρ φερόμεν, δεκάτῃ δέ με νυκτὶ
 νῆσον ἐς Ὀγυγίην πέλασαν θεοὶ, ἔνθα Καλυψὼ
 ναίει ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
 ἥ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω; 450
 ἦ ὅη γάρ τοι χθιζὸς ἐμυθεύομεν ἐνὶ οἴκῳ
 σοὶ τε καὶ ἰφθίμῃ ἀλόχῳ· ἐχθρὸν δέ μοι ἔστιν
 αὐτίς ἀριζήλως εἰρημένα μυθολογεύειν.

SKETCH OF PRINCIPAL HOMERIC FORMS.

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§ 1.

The Epic dialect, in which the Homeric forms are preserved, may be described as the Early-Ionic, of which Attic was a later development. But we cannot venture to regard these poems as a monument of a particular dialect prevalent at any one time. For the Epic is rather a poetical dialect; its forms largely modified by the metrical requirements of the hexameter, and by the many changes necessarily produced by an indefinitely long period of oral transmission, before writing was invented or had become common.

§ 2.

Besides the twenty-four letters of the Greek classic alphabet, there existed formerly a letter called, from its sound, Vau (equivalent to our *v* or *w*), and, from its form (*F*, i. e. ff), the double gamma or digamma. This letter fell early into disuse in the written language, so that it is not found in our Homeric text; but there are unmistakable traces of its previous existence there. We must be content with pointing out the commonest. In such a combination as $\tau\omicron\nu\nu\delta'$ $\eta\mu\epsilon\lambda\beta\epsilon\tau'$ $\epsilon\pi\epsilon\iota\tau\alpha$ $\acute{\alpha}\nu\alpha\zeta$ or $\mu\acute{\epsilon}\gamma\alpha$ $\mu\acute{\eta}\sigma\alpha\tau\omicron$ $\epsilon\rho\gamma\omicron\nu$, we should expect to find $\epsilon\pi\epsilon\iota\tau'$ $\acute{\alpha}\nu\alpha\zeta$ and $\mu\acute{\eta}\sigma\alpha\tau'$ $\epsilon\rho\gamma\omicron\nu$. Instead of $\acute{\alpha}\nu\omicron\epsilon\iota\kappa\omega$ or $\acute{\alpha}\nu\omicron\epsilon\iota\tau\omega$, we should naturally write $\acute{\alpha}\nu\epsilon\iota\kappa\omega$ and $\acute{\alpha}\nu\epsilon\iota\tau\omega$. But there was a time when the words were pronounced $\acute{\alpha}\nu\alpha\zeta$, $\acute{\alpha}\nu\epsilon\rho\gamma\omicron\nu$, $\acute{\alpha}\nu\omicron\epsilon\iota\kappa\omega$, $\acute{\alpha}\nu\omicron\epsilon\iota\tau\omega$, so that no elision took place. The presence of an original digamma may be inferred not only from its effect upon the metre and the forms of words, but from a comparison of Greek with cognate languages, e.g. *Folkos*, Sanskrit *veṇas*, Lat. *vicus*; *Folvos*, *vinum*, 'wine'; *Féσπεος*, *vesper*; *Φιδεῖν*, *videre*; *ἔργον*, 'work.'

§ 3. Vowels.

(1) The \bar{a} in Attic generally appears in the Homeric dialect as η , e. g. $\acute{\alpha}\gamma\omicron\rho\eta$, $\pi\epsilon\iota\rho\acute{\eta}\sigma\sigma\alpha\iota$, $\pi\acute{\eta}\rho\acute{\eta}\sigma\sigma\omega$, $\lambda\acute{\iota}\eta\nu$. Sometimes \bar{a} is changed to η , as $\acute{\eta}\nu\omicron\rho\acute{\epsilon}\eta$, $\acute{\eta}\nu\epsilon\mu\acute{\omicron}\iota\varsigma$: or to $\alpha\iota$, as $\pi\alpha\rho\alpha\iota$, $\kappa\alpha\tau\alpha\iota\beta\alpha\tau\acute{\omicron}\varsigma$.

(2) ϵ may be *lengthened* to $\epsilon\iota$, $\chi\rho\acute{\upsilon}\sigma\epsilon\iota\omicron\varsigma$, $\kappa\epsilon\iota\nu\delta\omicron\varsigma$, $\epsilon\acute{\iota}\omega\varsigma$, Ἑρμείας , $\sigma\pi\epsilon\acute{\iota}\omega\varsigma$, $\theta\epsilon\acute{\iota}\omega$: into η , $\tau\iota\theta\acute{\eta}\mu\epsilon\nu\omicron\varsigma$, $\acute{\eta}\nu$.

(3) \omicron *lengthened* to $\omicron\upsilon$, $\pi\omicron\upsilon\lambda\lambda\iota\varsigma$, $\mu\omicron\upsilon\nu\omicron\varsigma$, $\omicron\upsilon\lambda\omicron\varsigma$ for $\omicron\lambda\omicron\varsigma$: to $\omicron\iota$, $\pi\omicron\nu\omicron\iota\acute{\eta}$, $\acute{\eta}\gamma\nu\acute{\omicron}\iota\eta\sigma\epsilon$: to ω , $\Delta\acute{\iota}\omega\nu\sigma\sigma\omicron\varsigma$, $\acute{\alpha}\nu\acute{\omega}\iota\sigma\tau\omicron\varsigma$.

(4) η *shortened* to ϵ , as in Conjunctions $\acute{\iota}\theta\upsilon\nu\epsilon\tau\epsilon$, $\epsilon\acute{\iota}\delta\epsilon\tau\epsilon$, $\pi\epsilon\iota\rho\acute{\eta}\sigma\epsilon\tau\alpha\iota$, $\mu\acute{\iota}\sigma\gamma\epsilon\alpha\iota$: ω to \omicron , as in Conjunctions $\tau\rho\alpha\pi\epsilon\acute{\iota}\omicron\mu\epsilon\nu$, $\acute{\epsilon}\gamma\epsilon\acute{\iota}\rho\omicron\mu\epsilon\nu$.

(5) Before or after η the addition of ϵ is not uncommon, as $\acute{\epsilon}\eta\kappa\epsilon = \eta\kappa\epsilon$, $\eta\acute{\epsilon}\lambda\iota\omicron\varsigma = \eta\lambda\iota\omicron\varsigma$, as also before ϵ , as $\acute{\epsilon}\acute{\epsilon}\delta\nu\alpha$, $\acute{\epsilon}\acute{\epsilon}\iota\kappa\omicron\sigma\iota$.

(6) $\bar{\alpha}\omicron$ ($\eta\omicron$) often changes to $\epsilon\omega$, as Ἀτρείδᾱ , Ἀτρείδεω . This interchange between short and long vowels is called *Metabasis quantitatis*; as in $\acute{\epsilon}\omega\varsigma$ often read as $\epsilon\acute{\iota}\omega\varsigma$. Cp. $\acute{\alpha}\pi\epsilon\acute{\iota}\rho\epsilon\acute{\iota}\sigma\iota\omicron\varsigma$ and $\acute{\alpha}\pi\epsilon\acute{\rho}\epsilon\acute{\iota}\sigma\iota\omicron\varsigma$.

§ 4. Contraction.

(1) Contraction generally follows the ordinary rules, with the exception that $\epsilon\omicron$ and $\epsilon\omicron\upsilon$ may contract into $\epsilon\upsilon$, as $\theta\acute{\alpha}\rho\sigma\epsilon\upsilon\varsigma$, $\gamma\epsilon\gamma\acute{\omega}\nu\epsilon\nu$, $\beta\acute{\alpha}\lambda\lambda\epsilon\upsilon$.

(2) Frequently words remain uncontracted, as $\acute{\alpha}\acute{\epsilon}\kappa\omega\nu$, $\pi\acute{\alpha}\iota\varsigma$, $\upsilon\sigma\tau\acute{\epsilon}\alpha$. Sometimes contraction takes place when it does not occur in Attic, as in $\acute{\iota}\rho\delta\omicron\varsigma$ ($\acute{\iota}\epsilon\rho\delta\omicron\varsigma$), $\beta\acute{\omega}\sigma\alpha\varsigma$ ($\beta\omicron\eta\sigma\alpha\varsigma$).

(3) When two vowels which do not form a diphthong come together, they are often pronounced as forming one syllable, as $\kappa\rho\epsilon\acute{\alpha}$, Ἀτρείδεω , $\delta\eta\ \acute{\alpha}\delta$, $\delta\eta\ \acute{\epsilon}\beta\delta\omicron\mu\omicron\varsigma$, $\acute{\epsilon}\pi\epsilon\iota\ \omicron\upsilon$. This is called *Synizesis*.

§ 5. Hiatus.

The concurrence of two vowels without elision or contraction taking place is called *Hiatus*. This generally occurs when one word ends and the next begins with a vowel. Hiatus, which is rarely admissible in Attic poetry, is frequent in the Homeric hexameter, especially (1) after the vowels ι and υ , as $\pi\alpha\acute{\iota}\delta\iota$ | $\acute{\omicron}\pi\alpha\sigma\sigma\epsilon\nu$: or (2) when there is a pause in the sense between the two words, as Ὀλύμπιε . | $\omicron\upsilon\ \nu\acute{\upsilon}\ \tau'$ Ὀδυσσεύς : or (3) when the final vowel is long, and stands in *Arsis*, as $\acute{\alpha}\nu\tau\iota\theta\acute{\epsilon}\omega$ | Ὀδυσῆι : or (4) when a final long vowel or diphthong is made short before a vowel following, as $\pi\acute{\lambda}\acute{\alpha}\gamma\chi\theta\eta$ | $\acute{\epsilon}\pi\epsilon\iota$ (- $\upsilon\ \upsilon$ -), $\omicron\acute{\iota}\kappa\omicron\iota$ | $\acute{\epsilon}\sigma\alpha\nu$ (- $\upsilon\ \upsilon$ -). Many apparent cases of Hiatus are only traces of a lost digamma. See § 2.

§ 6. Elision.

In the Homeric hexameter not only are the vowels α , ϵ , \omicron , elided, but also frequently the diphthongs $\alpha\iota$, as $\beta\omicron\upsilon\lambda\omicron\mu'$ $\acute{\epsilon}\gamma\omega$, and $\omicron\iota$ in $\mu\omicron\iota$ and $\tau\omicron\iota$, as well as ι in the dative and in $\delta\tau\epsilon$. The ν $\acute{\epsilon}\phi\epsilon\lambda\kappa\upsilon\sigma\tau\iota\kappa\acute{\omicron}\nu$ stands before consonants as well as before vowels.

§ 7. *Apocope.*

Before a following consonant, the short final vowel in ἄρα, παρὰ, ἀνὰ, κατὰ, may be dropped. This is called *Apocope*. The τ of κατ[ὰ] so shortened assimilates itself to the following consonant—κάππεσε, κάμμορος, κατὰ πέδιον, κῆκε κορυφῇν, κάλλιπε, κᾶδ δ' ἄρα; and similarly the ν of ἀν[ὰ] before a following π or λ, as ἄμ πεδιόν, ἀλλέεσκε.

§ 8. *Consonants.*

We often find—

(1) *Metathesis*, especially with ρ and α, e. g. καρδίη and κραδίη, θάρσος and θράσος, κάριστος and κράτιστος.

(2) *Doubling of a consonant*, especially of λ, μ, ν, ρ, as ἔλλαβον, ἔμμαθον, εὐννητος, τῶσος: so, also, ἕππας, ὕττι, πελεκικῶν, ἔδδισε. A short final vowel is often made long when followed by a word which begins with λ, μ, ν, ρ, σ, δ, or which originally began with the F (§ 2), as πολλὰ λισσομενος, ἔτι νῦν, ἐντὶ μεγάροισι.

(3) Conversely, a single λ or σ may take the place of the double liquid or sibilant, as Ἀχιλεὺς, Ὀδυσσεύς.

DECLENSIONS.

§ 9. *First Declension.*

(1) For ᾱ in the singular, Homer always has η, Τροίη, θήρη, νηνίης, except θεά and some proper names.

(2) ᾱ remains unchanged, as βασιλεία, except in abstract nouns in εια, οια, as ἀληθείη for ἀλήθειᾱ.

(3) The Nom. sing. of some masculines in ης, is shortened into ᾶ, as ἱππότηᾶ, νεφεληγερέτᾶ.

(4) Gen. sing. from masc. in ης ends in αο or εω (see § 3. 6); sometimes contracted to ω.

(5) Gen. plur. ends in αων or εων, sometimes contracted to ων, as γαίδων, ναυτῶν, παρειῶν.

(6) Dat. plur. ησι or ης, as πόλῃσι, σχίζῃς; but θεαῖς, ἀκταῖς.

§ 10. *Second Declension.*

Special forms—

(1) Gen. sing. in οιο.

(2) Gen. and Dat. dual οιν.

(3) Dat. plural οισι[ν].

§ 11. *Third Declension.*

(1) Dat. and Gen. dual οιν.

(2) Dat. plur. εσι, εσσι, and, after vowels, σσι.

(3) Nouns in ης (es) and os (Gen. eos) and as (Gen. aos) retain for the most part the uncontracted forms; eos is often contracted into εvs. In the

terminations *eos*, *ees*, *eas*, the *ε* often coalesces, not with the vowel of the termination, but with a preceding *ε*, into *ει* or *η*, as *εὐρβρε-eos* contracts into *εὐρβρείος*, *σπέ-eos* into *σπῆος*, *Ἡρακλέ-eos* into *Ἡρακλήος*, *-ῆι*, *-ῆα*.

(4) Words in *eus* form their cases with *η* instead of *ε*, as *βασιλῆος*, *-ῆι*, *-ῆα*; the Dat. plur. often ends in *ήεσσι*. But proper names may retain the *ε*, as *Τυδεί*, *Ὀδυσσέα*.

(5) Words in *us* generally retain *ι* in their cases, as *πόλις*, *πόλιος*, *πόλει*, *πόλιες*, *ίαν*, *ιας*, *ίεσσι*. But we find also *πόληος* (cp. *μάντηος*), *πόληι*, *πόληες*, *πόληας*. The Dat. plur. sometimes makes *ισι*, and the Acc. plur. *ις*.

(6) For *ναῦς* Homer uses *νηὺς*, declined with both *ε* and *η*. Gen. *νεὸς* or *νηὸς*, Dat. *νηῖ*, Acc. *νέα* or *νῆα*, Dat. plur. *νηυσί*, *νῆεσσι*, and *νέεσσι*.

(7) Among anomalous forms may be mentioned:—

(a) Nom. and Acc. *κάρη*, Gen. *κάρητος*, *καρήματος*, and *κράατος* (as if from *κράας*, neut.), and *κρατὸς*, Dat. *κράατι* and *κρατὶ*, Acc. *κράτα* (from *κράς*, masc.).

(b) *γόνυ* and *δору* make *γούνατος*, *γουνὸς*, and *δούρατος*, *δουρός*.

(c) *νίς*, besides the regular forms in Second Declension, has Gen. *νίος*, Dat. *νίι*, Acc. *νία*, Nom. plur. *νίες*, Dat. *νιάσι*, Acc. *νίας*, Dual *νίε*.

§ 12. Special Terminations.

(1) The termination *φι[ν]* (appearing with nouns of First Declension as *ηφι*, of Second Declension as *οφι*, and of Third Declension as, generally, *εσφι*) serves for a Genitive or Dative sing. and plur.; e.g. Gen. *ἐξ εὐνήφι*, *ἀπ' ἱκρύφιν*, *διὰ στήθεσφιν*, *ὕστεόφιν θίς*; Dat. *θύρηφι*, *βιθήφι*, *φαινομένηφι*, *θεόφιν*, *σὺν ἵπποισιν καὶ ὄχεσφι*, *πρὸς κοτυληδονόφιν* (*κοτυληδύσι*), and, in anomalous form, *ναῶφι*. In the form *ἐσχαρόφιν* we find the vowel of Second Declension attached to a noun of the First.

(2) *There are three local suffixes:—*

(a) Answering to the question *where?* in *θι*, as *οἴκοθι*, *Ἰλιύθι* *πρό*, *κηρύθι*.

(b) To the question *whence?* in *θεν*, as *οἴκοθεν*, *θεόθεν*: also with prepositions, as *ἀπ' οὐρανόθεν*, *κατὰ κρήθεν*.

(c) To the question *whither?* in *δε*, as *ἀγορήνδε*, *λόχονδε*, *ἄλαδε* (also *εἰς ἄλαδε*), and analogous forms *φύγαδε*, *οἴκαδε*. With *Ἄιδόσδε* supply *δῶμα*, 'to the house of Hades.' In the phrase *ὅνδε δόμενονδε* the termination is added both to the possessive and the noun.

§ 13. Adjectives.

(1) The Femin. of Adjectives of Second Declension is formed in *η* instead of *α*, as *ὑμοίη*, *αἰσχρῆ*, except *δία*.

(2) Adjectives in *ος* are sometimes of two, sometimes of three, terminations. The Attic rule is not strictly observed, for an uncompounded Adjective may have but two, as is the case with *πικρὸς*, etc., and the compounded three, as *εὐξέστη*, *ἀπειρεσίη*.

(3) Adjectives in *us* are also often of two terminations only, and often shorten the Femin. *εια* to *ea* or *eh*, as *βαθέη*, *ώκεια*.

(4) A common termination is *εις*, *εσσα*, *εν*. In this form *ηεις* may contract to *ης*, as *τιμήεις*, *τιμῆς*, and *οεις* may contract *οε* to *ευ*, as *λωτεύοντα* for *λωτύντα*:

(5) πολὺς is declined from two stems, πολυ- and πολλο-, so that we have as Homeric forms πολέος Gen. sing., πολέες Nom. plur., πολέων Gen. plur., πολέεσσι, πολέεσσι, πολέσι Dat. plur., and πολέας Acc. plur.

(6) In the Comparison of Adjectives, the termination *ωτερ-, ωτατ-*, is admissible in the case of a long vowel in the penult. of the Positive, as *λαρῶτατος, οἰζυρῶτατος*. The Comparative and Superlative forms in *ων, ιστος* are more frequently used than in Attic.

§ 14. The Article.

Special forms of the Article are:—Gen. τοῖο, Dual Gen. τοῦν, Nom. plur. τοῖ, ταῖ, Gen. τάν, Dat. τοῖσι, τῇσι, τῇς.

§ 15. Pronouns.

(1) Special forms of the Personal Pronouns are as follows.

	(a) First Person.	(b) Second Person.	(c) Third Person.
Nom. Sing.	ἐγών	τύνη	
Gen. "	ἐμέο, ἐμεῦ, μευ ἐμείο, ἐμέθεν	σέο, σεῦ, σεῖο σέθεν	ἐο, εὔ, εἶο, ἔθεν
Dat. "	.. ..	τοῖ, τεῖν	οἷ, ἐοῖ
Acc. "	.. ..	.. ..	ἐ, ἐέ, μιν
N. A. Dual	νῶι, νῶ (Acc.)	σφῶι, σφῶ	σφωῖ
G. D. "	νῶιν	σφῶιν, σφῶν	σφῶιν
Nom. Plur.	ἄμμες	ὑμμες	
Gen. "	ἡμέων, ἡμείων	ὑμέων, ὑμείων	σφέων, σφέων, σφῶν
Dat. "	ἡμμι(ν), ἡμιν	ὑμμι(ν), ὑμιν	σφι(ν), σφίσι(ν)
Acc. "	ἄμμε, ἡμέας, ἡμας	ὑμμε, ὑμέας	σφέας, σφάας, σφε.

(2) Special forms of the Possessive Pronouns.

	Sing.	Plur.	Dual.
First Person	.. ..	ἄμυς and ἄμυς (ᾶ), ἡ, ὃν	νοῖτερος.
Second Person	τεός, ἡ, ὃν	ὑμός, ἡ, ὃν	σφωῖτερος.
Third Person	ἐός, ἡ, ὃν	σφός, ἡ, ὃν	

(3) Special forms of the Pronoun τίς.

	Sing.	Plur.
Gen.	τέο, τεῦ	τέων
Dat.	τέφ	τέοισι.

(4) Special forms of the Pronoun ὅστις.

	Sing.	Plur.
Nom.	ὅτις, ὅττι	
Gen.	ὅτεν, ὅττεο, ὅττεν	ὀτέων
Dat.	ὅτεφ	ὀτέοισι
Acc.	ὅτινα, ὅττι	ὀτινας, ἄσσα.

(5) Special forms of Relative Pronouns.

Gen. σου, (al. σο), ἐης.	Dat. plur. ἧσι, ῆς.
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VERBS.

§ 16. Augment and Reduplication.

(1) The syllabic and temporal Augments may be omitted. After the syllabic augment λ, μ, ν, σ are often doubled; ρ may be doubled or not at will, as ἔρρεον, ἔρεξα.

(2) Reduplication of the Second Aor. Act. and Med. is common. Cp. ἐπέφραδον (φράζω), ἔπεφνον and πέφνον (φένω), πεπίθωμεν (πείθω), πεφιδέσθαι (φείδομαι), ἐρύκω makes a sort of reduplicated Aor. in ἐρύκακον and ἐνίπτακον in ἡνίπαπον.

(3) Some of the reduplicated Aorists give also a reduplicated Future, as πεπιθήσω, πεφιδήσομαι, κεκαδήσω, κεχολώσομαι.

(4) The forms ἔμμορα (μείρομαι) and ἔσσυμαι (σύνω) follow the analogy of the reduplication of verbs beginning with ρ. But cp. ῥερυπαμένα, Od. 6. 59. In δέγμαι (δέχομαι) the reduplication is lost, in δειδέγμαι, δεΐδια (root δι) it is irregular.

§ 17. Terminations.

(1) The older forms of the termination of the verb (Sing.) μι, σθα, σι are common in Homer; cp. ἐθέλωμι, ἴδαμι, ἐθέλῃσι, βάλῃσι, ἐθέλῃσθα, καλοῖσθα.

(2) The termination of the third person Dual in historic tenses is τον as well as την, in Pass. σθον as well as σθην, διώκετον, θωρήσσεσθον. In the plural μεσθα is frequently used for μεθα, Dual first person μεσθον.

(3) In the second person sing. Pass. and Med. σ is omitted from the termination σαι, σο, as λιλαίειαι, βούλειαι, Conjunct. ἔχῃαι. This mostly remains uncontracted. εο, as in ἔπλεο, often makes ευ, viz. ἔπλευ. In Perf. Med. for βέβλησαι we find βέβληαι.

(4) The third Plur. in νται and ντο mostly appear as αται and ατο, as δεδαΐαται, κέατο (ἔκειντο), ἀπολοίατο.

(5) The termination of the Inf. is frequently μенаι, or μεν. Pres. ἀκουέμεν(αι), Fut. κελευσέμεν(αι), Perf. τεθνάμεν(αι), Pass. Aor. βλήμεν(αι), μιχθήμεν(αι), Second Aor. Act. ἐλθέμεν(αι). Another termination is εῖν, as πῖειν, θανέειν, and from some -αω and -εω verbs we have -ήμεναι and -ήναι, as φορήναι.

(6) The terminations σκον and σκομην express repetition of the action (*iterative form*). They are attached to Imperf. and Second Aor. of verbs in ω by the connecting vowel ε, or sometimes α, θέλγασκον, ᾤθισκον, ῥίπτασκον, κρύπτασκον. In the First Aor. Act. the termin. follows the aoristic vowel α, ἐλάσσασκον, μνησάσκετο. In μ verbs the terminations are attached directly to the stem, δούσσκον, στάσσκον, ἔσσκον for ἔσσ-σκον (εἰμί), κέσκετο from κείμαι. These forms are rarely augmented. Cp. φάνεσκε, Od. 11. 587, from ἐφάνην.

§ 18. Contracted Verbs.

(1) Verbs in έω (for the most part uncontracted) change εε and εει into ει, sometimes εε into η, εο or εον into ευ. In the uncontracted form the stem vowel ε is sometimes lengthened into ει, as ἐτελείετο for ἐτελέετο.

(2) Verbs in *άω* are for the most part contracted. In these verbs the long vowel produced by contraction has often a corresponding short (sometimes a long) vowel inserted before it, as *δράω* (*δρῶ*), *ύράα* (*δρῆ*), *δράωσι* (*δρῶσι*), *μνάσθαι* (*μνᾶσθαι*). Occasionally this short vowel appears after the long vowel of contraction, as *ήβώντες*, from *ήβάω*, *δράοιμι* from *δράω*.

(3) Verbs in *ώω* are generally contracted. In forms that remain uncontracted the *ο* is often lengthened to *ω*, as *υπνώντες*. Such forms as *άρώσι* (*άροῦσι*) and *δηύφεν* (*δηιοῖεν*) follow the rule of verbs in *άω*.

§ 19. Future and Aor. I. Act. and Med.

(1) (a) Pure verbs which do not lengthen the vowel of the stem in forming their tenses, often double the *σ* in Fut. and Aor. I. Act. and Med., as (*νείκω*) *νείκεσσα*, (*αἰδέομαι*) *αἰδέσσομαι*, (*γελάω*) *ἐγέλασσα*. This is sometimes the case with verbs in *ζω*, as (*ἀναχάζομαι*) *ἀναχασσάμενος*, (*φράζομαι*) *ἐφράσσατο*. (b) Or the *σ* may be altogether dropped in the Fut., as *τελεῖ*, *μαχέονται*, *ἀντιῶ*, i.e. *ἀντιάσω*, *ἀντιάω*, *ἀντιάω*, expanded by the principle explained in § 18. 2.

(2) The future of liquid verbs, i.e. that have for characteristic *λ*, *μ*, *ν*, *ρ*, commonly have the Fut. uncontracted as *βαλέοντι*, *καταικανέουσι*, *σημανέω*. Some liquid verbs have a *σ* in Fut. and Aor. I., as *εἴλσα*, *κύρσω*, *κέλσαι*, and there is an anomalous form *κένσαι* (*κεντέω*).

(3) Conversely some verbs, not liquid, form an Aor. I. without *σ*, as *χέω* *ἔχενα* *ἔχεα*, *καίω* *έκηνα*, *σείω* *έσσενα*. Cp. *εἶπα* for *εἶπον*.

§ 20. Aor. II.

(1) The Aor. II. contains the root of the verb in its simplest form. The present tenses to which certain Aor. II. are referred are often of later formation, e.g. *ἔστυγον* is more primitive than *στυγέω*, *ἐκτυπον* than *κτυπέω*, *ἔμακον* than *μηκάομαι*, *έγηραν* than *γηράσκω*, *έχραον* than *χράω*.

(2) Reduplicated Aor. II. Act. and Med., see § 18. 2.

(3) 'Mixed Aor.' with *ο* and *ε* instead of *ά*. We find such forms as *ἴξον* (*ἴκω*), *έβήσето* (*βαίνω*), *έδύσето*, *δυσόμενος* (*δύνω*), *όρσο* (*όρνυμι*), *λέξο* (*λέγω*), *άξετε* (*άγω*), *όϊσε* (*όϊω* = *φέρω*), *άξέμεν*, *έρξέμεν*.

(4) Syncopated Aor. II. An Aor. is common, formed, on analogy of Aor. of verbs in *μι*, without connecting vowel, as (Act.) *έκταν* (*κτείνω*), *έμβλήτην* (*βάλλω*), *ούτα* (*ούτάω*). In the Med. these forms are often without augment, and are distinguishable from Plpf. Pass. only by want of reduplication, e.g. *έδέγμην*, *δέγμενος* (*δέχομαι*), *φθίμην* (Opt. from *φθίνω*), *λύτο* (*λύω*), *έχυτο*, *χύμενος* (*χέω*), *σύτο* (*σεύω*), *ώρτο* (*όρνυμι*).

§ 21. Perfect and Pluperfect.

(1) The First Perf. is only found with verbs having a vowel stem. The Second Perf. is the commonest, and is formed without aspiration, as *κέκοπα*. Even in vowel verbs the Perf. is often without a *κ*, as *βεβαρηώς*, *πεφύασα*, *έστηώς*, *δεδιότες*, etc.

(2) The Pluperfect is found with the uncontracted terminations $\epsilon\alpha$, $\epsilon\alpha\varsigma$, $\epsilon\epsilon(\nu) = \epsilon\iota(\nu)$; sometimes $\epsilon\epsilon$ becomes η , as in $\eta\delta\eta$.

§ 22. Aor. I. and II. Passive.

(1) The 3rd pers. plur. Indic. often ends in $\epsilon\nu$ instead of $\eta\sigma\alpha\nu$, as $\xi\mu\chi\theta\epsilon\nu$, $\tau\rho\acute{\alpha}\phi\epsilon\nu$, $\xi\epsilon\tau\alpha\theta\epsilon\nu$, and the Infin. in $\eta\mu\epsilon\nu\alpha\iota$ and $\eta\mu\epsilon\nu$ instead of $\eta\nu\alpha\iota$.

(2) In the Conjunctive the uncontracted form in $\epsilon\omega$ is generally used, and ϵ is often lengthened to $\epsilon\iota$ or η , while the connecting vowel in Dual and Plural is shortened; e. g. $\delta\alpha\epsilon\acute{\iota}\omega$ ($\epsilon\delta\acute{\alpha}\eta\nu$), $\sigma\alpha\pi\acute{\eta}\eta$ ($\sigma\acute{\eta}\pi\omega$), $\mu\gamma\acute{\eta}\eta\varsigma$, (al. $\mu\gamma\acute{\epsilon}\eta\varsigma$), $\mu\gamma\acute{\epsilon}\omega\varsigma\iota$, $\delta\alpha\mu\acute{\epsilon}\epsilon\tau\epsilon$.

§ 23. Verbs in $\mu\iota$.

(1) The principal peculiarities of the verbs $\acute{\iota}\sigma\tau\eta\mu\iota$, $\tau\acute{\iota}\theta\eta\mu\iota$, $\acute{\iota}\eta\mu\iota$, $\delta\acute{\iota}\delta\omega\mu\iota$, are given as follows.

	(a) $\acute{\iota}\sigma\tau\eta\mu\iota$	(b) $\tau\acute{\iota}\theta\eta\mu\iota$	(c) $\acute{\iota}\eta\mu\iota$	(d) $\delta\acute{\iota}\delta\omega\mu\iota$
Indic. Pres.				
2nd Sing.	.. ..	$\tau\acute{\iota}\theta\eta\sigma\theta\alpha$	$\acute{\iota}\epsilon\iota\varsigma$	$\left\{ \begin{array}{l} \delta\acute{\iota}\delta\omicron\acute{\iota}\sigma\theta\alpha \\ \delta\acute{\iota}\delta\omicron\acute{\iota}\varsigma \end{array} \right.$
3rd Sing.	.. ..	$\tau\acute{\iota}\theta\epsilon\acute{\iota}$	$\acute{\iota}\epsilon\iota$	$\delta\acute{\iota}\delta\omicron\acute{\iota}$
3rd Plur.	.. ..	$\tau\acute{\iota}\theta\epsilon\acute{\iota}\sigma\iota$	$\acute{\iota}\epsilon\acute{\iota}\sigma\iota$	$\delta\acute{\iota}\delta\omicron\acute{\upsilon}\sigma\iota$
Indic. 1st Aor.	.. ..	.. ..	$\acute{\epsilon}\eta\kappa\alpha$	
" Imperf.	.. ..	.. ..	$\acute{\iota}\epsilon\iota\nu$	$\xi\delta\acute{\iota}\delta\omega\nu$
Imperat.	$\acute{\iota}\sigma\tau\alpha$	.. ..	.. ..	$\delta\acute{\iota}\delta\omega\theta\epsilon\iota$
Infin. Pres.	$\acute{\iota}\sigma\tau\acute{\alpha}\mu\epsilon\nu\alpha\iota$	$\tau\acute{\iota}\theta\acute{\eta}\mu\epsilon\nu\alpha\iota$	$\acute{\iota}\acute{\epsilon}\mu\epsilon\nu[αι]$	$\left\{ \begin{array}{l} \delta\acute{\iota}\delta\acute{\omega}\mu\epsilon\nu \\ \delta\acute{\iota}\delta\omicron\acute{\upsilon}\nu\alpha\iota \end{array} \right.$
" 2nd Aor.	$\sigma\acute{\tau}\eta\mu\epsilon\nu\alpha\iota$	$\theta\acute{\epsilon}\mu\epsilon\nu[αι]$	$\acute{\epsilon}\mu\epsilon\nu$	$\delta\acute{\omicron}\mu\epsilon\nu[αι]$
" Perf.	$\acute{\epsilon}\sigma\tau\acute{\alpha}\mu\epsilon\nu[αι]$			
Conjunctive				
2 Aor.				
1st Sing.	$\sigma\acute{\tau}\acute{\epsilon}\omega$ ($\sigma\acute{\tau}\acute{\epsilon}\acute{\iota}\omega$)	$\theta\acute{\acute{\epsilon}}\omega$ ($\theta\acute{\acute{\epsilon}}\acute{\iota}\omega$)	$\mu\epsilon\theta\text{--}\acute{\epsilon}\acute{\iota}\omega$	
2nd Sing.	$\sigma\acute{\tau}\acute{\eta}\eta\varsigma$	$\theta\acute{\eta}\eta\varsigma$ ($\theta\acute{\acute{\epsilon}}\eta\varsigma$)		$[\delta\acute{\acute{\omega}}\sigma\iota]$
3rd Sing.	$\sigma\acute{\tau}\acute{\eta}\eta$	$\theta\acute{\acute{\eta}}\eta$ ($\theta\acute{\acute{\epsilon}}\eta$)	$\eta\sigma\iota$, $\acute{\alpha}\nu\text{--}\acute{\eta}\eta$	$\delta\acute{\acute{\omega}}\eta\sigma\iota$, $\delta\acute{\acute{\omega}}\eta$,
1st Plur.	$\sigma\acute{\tau}\acute{\epsilon}\omega\mu\epsilon\nu$ ($\sigma\acute{\tau}\acute{\epsilon}\acute{\iota}\omega\mu\epsilon\nu$)	$\theta\acute{\acute{\epsilon}}\omega\mu\epsilon\nu$ ($\theta\acute{\acute{\epsilon}}\acute{\iota}\omega\mu\epsilon\nu$)	.. ..	$\delta\acute{\acute{\omega}}\omicron\mu\epsilon\nu$
2nd Plur.	.. ..	$\theta\acute{\acute{\epsilon}}\acute{\epsilon}\tau\epsilon$	.. ..
3rd Plur.	$\pi\epsilon\pi\text{--}\sigma\acute{\tau}\acute{\eta}\omega\sigma\iota$	.. ..	.. ..	$\delta\acute{\acute{\omega}}\omega\sigma\iota$.
Dual	$\pi\alpha\rho\text{--}\sigma\acute{\tau}\acute{\eta}\epsilon\tau\omicron\nu$			

(2) In the Third Plural of Past tenses $\epsilon\nu$ is a common termination for $\epsilon\sigma\alpha\nu$, as $\tau\acute{\iota}\theta\epsilon\nu$, $\acute{\iota}\epsilon\nu$; also $\acute{\epsilon}\sigma\tau\alpha\nu$ and $\sigma\acute{\tau}\alpha\nu = \acute{\epsilon}\sigma\tau\eta\sigma\alpha\nu$, $\acute{\epsilon}\phi\alpha\nu = \acute{\epsilon}\phi\alpha\sigma\alpha\nu$, $\acute{\epsilon}\phi\nu = \acute{\epsilon}\phi\omega\sigma\alpha\nu$, $\acute{\epsilon}\beta\alpha\nu$ and $\beta\acute{\alpha}\nu = \acute{\epsilon}\beta\eta\sigma\alpha\nu$. Notice also the forms $\acute{\epsilon}\sigma\tau\alpha\omega\varsigma$, $\acute{\epsilon}\sigma\tau\epsilon\omega\varsigma$, perf. act. particip.; and 2nd pers. plur. perf. $\acute{\epsilon}\sigma\tau\alpha\tau\epsilon$, 3rd pers. plur. pluperf. $\acute{\epsilon}\sigma\tau\alpha\sigma\alpha\nu$.

(3) $\acute{\epsilon}\iota\mu\iota$ ($\acute{\iota}\beta\omega$) has the following peculiar forms.

	Pres. Indic.	Conjunct.	Opt.	Inf.
Second Sing.	$\acute{\epsilon}\acute{\iota}\sigma\theta\alpha$	$\acute{\iota}\eta\sigma\theta\alpha$	..	$\acute{\iota}\mu\epsilon\nu(αι)$.
Third Sing.	.. ..	$\acute{\iota}\eta\sigma\iota\nu$	$\acute{\iota}\acute{\epsilon}\eta$	
First Plur.	.. ..	$\acute{\iota}\omicron\mu\epsilon\nu$		

Imperf. First Sing.	ῆια, ῆιον	Third Sing.	ῆε(ν), ῖε(ν), ῆεν
Dual	ῖτην		
First Plur.	ῆομεν, ῖμεν	Third Plur.	ῆισαν, ῖσαν, ῆιον
Fut. εἶσομαι, εἶσθαι		Aor. I. εἰσάμην, εἰσάμην.	

(4) Εἰμί (sum) has the following.

	Pres. Indic.	Conjunct.	Opt.	Imp.
(a) First Sing.	.. ..	ἔω, μετ-είω	..	..
Second Sing.	ἔσσι, εἰς	ἔης	ἔοις	ἔσσο
Third Sing.	.. ..	ἔησι, ῆσι, ἔη	ἔοι	
First Plur.	εἰμέν			
Second Plur.	.. ..	.. ..	εἴτε	
Third Plur.	ἔασι	ἔωσι		

(b) Inf. ἔμμεν[αι] and ἔμμεν[αι].

(c) Particip. ἔων, ἐούσα, ἔδν, Gen. ἐόντος.

(d) Imperf. First Sing. ῆα, ἔα, ἔον, Second ἔησθα, Third ῆεν, ἔην, ῆην, Third Plur. ἔσαν.

(e) Iterative tense ἔσσκον, Fut. ἔσσομαι, Third Sing. ἔσσειται.

(5) Under φημί we find φήη (Third Sing. Conjunct.), φάσ (Particip.), φάω (Imp. 2 Sing.).

(6) Under κείμαι we have κιάται, καίαται, and κέονται, = κείνται: κέατο, κέατο = κέαντο: κήται = κέηται. Iterative tense κεσκόμην, Fut. κέω, κέω, Inf. κείμεν, Particip. κέων.

(7) Under ῆμαι, ἔαται, εἰαται for ῆνται: ἔατο, εἰατο for ῆντο.

(8) Under οἶδα

(a) Pres. Indic. Second Sing. οἶδας, First Plur. ἴδμεν.

(b) Conjunct. First Sing. εἰδέω, First Plur. εἶδομεν, Second εἶδετε, Particip. ἰδύια, Inf. ἰδμεναι, ἴδμεν.

(c) Imperf. First Sing. ῆδεα, Second Sing. ῆείδης, Third ῆδέε, ῆείδη, Third Plur. ἴσαν, Fut. εἰδήσω.

THE METRE OF HOMER.

THE Homeric verse is, technically, the catalectic dactylic Hexameter, consisting of six dactyls, of which the last is incomplete by a syllable (καταληκτικός, i. e. καταλήγει, 'stops short').

Od. 1. ἀνδρᾶ μοι | ἐννεπῆ | Μοῦσα πολ | ὑτροπὸν | δς* μάλα | πολλᾶ | ≡ ||

The last syllable of the line may be long or short.

A verse which thus consists entirely of dactyls is called στίχος ὁλοδάκτυλος, and is of frequent occurrence.

A spondee may be substituted for the dactyl in every foot, as Od. 15. 334.

σῖτον | καὶ κρεῖ | ὦν ῆδ' | οἶνον | βεβρι | θᾶσι, but this form of verse is extremely rare.

The στίχος ὁλοδάκτυλος is the most frequent form; the next commonest is a verse where the 1st or 2nd, or both feet are spondees, e.g. Od. 1. 6, Od. 1. 2, Od. 1. 3. The spondee is less common in the 3rd, and still less in the 5th; where a spondee occurs in the 5th, the verse generally ends with a quadrisyllable. Cf. Od. 1. 29, 35, 36.

Caesura (τομή).

1 : 2	3 : 4	5 : 6	7 : 8	9 : 10	11 : 12
- - -	- - -	- - -	- - -	- - -	- - -
1	2	3	4	5	6

The scheme of the hexameter is here given with two modes of division; (1) into six feet, marked by the lower line of figures, and (2) into half-feet, marked by the upper line.

The commonest Caesurae are

(1) After the first *long* syllable of 3rd foot (τομή πενθ-ημι-μερῆς, i. e. at 5th half-foot). This is called *strong* caesura. e.g.

πλάγχθη ἐπεὶ Τροί | ης ἱερ | ὦν πολίεθρον ἔπερσε. Od. 1. 2.

(2) After the first *short* syllable of 3rd foot (τομή κατὰ τρίτον τροχαῖον), weak caesura. e.g.

αὐτῶν γὰρ σφετέρ | ησιν ᾶ | τασθαλίησιν ὄλοντο. Od. 1. 7.

(3) After the first long syllable of 4th foot (τομή ἑφθ-ημι-μερῆς, i. e. at 7th half-foot). e.g.

εἰμ' Ὀδυσσεὺς Λαερτιά | δης δς | πᾶσι δόλοισιν. Od. 9. 19.

(4) After the first short syllable of 4th foot (κατὰ τέταρτον τροχαῖον). e.g. Πληιάδας τ' ἐσorumντα καὶ | ὅψε δύ | οντα Βοώτην. Od. 5. 272.

(5) At end of 4th foot (*βουκολική*), because frequent in Theocr. and poets of his school); e. g.

ᾤχι Κύνες ἔναιον Ἰαρδάνου | ἀμφὶ ῥέεθρα.

There is frequently a pause in the sense after the 4th foot, when the Bucolic caesura occurs, as

ναιετάω δ' Ἰθάκην εὐδείλειον | ἐν δ' ὄρος αὐτῇ. Od. 9. 21, (cf. Od. 1. 60, &c.)

Hiatus (see Homeric Forms, § 5).

Hiatus is frequent in the Homeric verse; e. g.

ἐκ τοῦδ' οὐτ' Ὀδυσῆα | ἐγώ. Od. 1. 212.

ἐσθῆτά τε | ἔσφερον εἴσω. Od. 7. 6.

Where a final short vowel suffers no elision when followed by a word that begins with a vowel, it may be the case that originally the word began with the digamma (Homeric Forms, § 2), so that the hiatus is only apparent; e. g. ἐνθάδε Φοῖ—ἐπὶ Φῆρα—μέγα φέργον—πίονα Φοῖκον—αἰθόπα Φοῖνον.

Long Vowels used short.

This occurs when a word ending with a long vowel or diphthong is followed by a word with an initial vowel; e. g.

ἐν μεγάροισι Ὀλύμπιόν | ἀθρόοι | ἦσαν. Od. 1. 27.

τίσις ἔσσεται | Ἀτρεΐδαι. Od. 1. 40.

θέλγει ὕπας Ἰθάκης ἐπιλήσεται. Od. 1. 57.

This shortening is occasionally found in the middle of a word, as

νύξ | ~ | Od. 11. 270. οἶος | ~ | Od. 7. 312. ἥρωος | ~ | Od. 6. 103.

Lengthening of short Syllables in Arsis.

e. g. Πρίαμίδης—ἀμφηρεφέῃ—φλόγεῃ—φίλε—ἀπονέεσθαι—ἀποπέσσει—
ζῆφυρή—ἀγοράσθε—κατὰλοφάδια—συβύσια.

A short final vowel is often lengthened before a succeeding consonant: e. g. before δφεῖδω and δφέος, δφηρὺν and δφήν: before a liquid, as πολλὰ λισσομένη—πικνὰ ραγαλέην—περὶ δὲ μέγα βάλλετο φᾶρος—τοῖσι δ' ἀπὸ νύσσης. The word νέφος lengthens a preceding vowel because its original form was νύφεος. Cf. ἐπεί—ἐπίτονος, Od. 12. 423.

Generally speaking the Homeric verse uses great freedom in altering the quantity of words to suit the needs of the metre.

Cf. Martial Epigr. 12. 9, 13—

Dicant Eärinōn tamen poetae,

Sed Graeci, quibus est nihil negatum,

Et quos Ἄρες Ἄρες decet sonare.

HOMERIC SYNTAX.

It would be impossible to attempt here anything like a complete sketch of Homeric Syntax, or to point out the contrast that it offers to the later constructions used by Attic writers, but a few hints may be given, that can be more fully worked out by the student for himself.

THE USE OF THE ARTICLE.

To enable us to define accurately the use of the Article peculiar to the Greek of the Homeric poems, all doubts ought to be cleared up as to the date of the composition of the poems, the number and the age of interpolated passages, and the relation of the existing text to the original language. In the midst of so many uncertainties it is impossible to establish definite rules. We shall find the Article sometimes used with the force of a demonstrative, or relative pronoun, sometimes approaching more nearly the ordinary Attic use.

a. Pronominal use, as a weak Demonstrative.

Od. 2. 160 ὃ σφιν εὐφρονέων ἀγορήσατο.

In this sense it may be the *repetition* of something mentioned before,

Od. 3. 11 νηὸς εἰσὶς ἰστία . . τὴν δ' ὤρμυσαν,

or may introduce a contrast,

Il. 4. 9 ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
τέρπεσθον· τῷ δ' αὖτε, κ.τ.λ.

In this sense the Article frequently begins a new clause, generally with the addition of a conjunction; e. g. ὁ μὲν—ὁ δὲ—ὁ γὰρ—αὐτὰρ ὁ.

The combination ὃ γὰρ mostly serves to resume the main subject of the sentence, as

Od. 2. 131 πατὴρ δ' ἐμὸς ἄλλοθι γαίης,
ζῶει ὃ γ' ἦ τέθνηκε;

The Article may also sum up or repeat a foregoing relative clause,

Od. 11. 147 ὅν τινα μὲν κεν ἐᾷς νεκύων κατατεθνήτων
αἵματος ἄσπον ἵμεν, ὁ δὲ τοι νημερτὲς ἐνέψει,

or may prepare for a subsequent relative clause, as

Od. 2. 119 τάων αἰ πάρος ἦσαν.

β. Attributive use.

The commonest form of this is when the Article stands at the beginning of the clause, and the subject is expressed later by a sort of apposition; e. g.

ἦ μὲν ἄρ' ᾧδ' εἰποῦς ἀπέβη—γλαυκῶπις Ἀθήνη.

When the Article draws nearer to the subject to which it belongs, we naturally approach the regular Attic use. In the Homeric poems when the Article is used in direct combination with a noun it will be found for the most part that this noun either serves to point a contrast or to add a definition: thus we find *οἱ ἄλλοι—τὰ πρῶτα—τοῦ ἐτέροιο—τὸ χθιζόν—τὰς πέντε*, where one class of things is marked off from another.

In the frequent combinations *ὁ ξείνος—ὁ ἀναξ—ὁ ἥρως*, the noun substantive must be regarded as a regular title.

γ. The Relative use.

This arises from the common custom in an early stage of literary composition of putting together two or more demonstrative clauses without a connecting link (asyndeton). e. g.

Il. 1. 330 ἄλλ' ὅ γε Ταλθύβιδόν τε καὶ Εὐρυβάτην προσέειπε,
τῷ οἱ ἔσαν κήρυκε.

The τῷ here is merely the demonstrative, and the sentence has no syntactical connection with the preceding clause. 'They were his heralds.' Attic Greek would write οἱ, and English idiom render 'who were his heralds,' but the simpler Homeric syntax leaves the two clauses distinct. Cp.

Od. 9. 334 οἱ δ' ἔλαχον || τοὺς ἄν κε καὶ ἤθελον.

Il. 7. 452 τοῦ δ' ἐπιλήσονται || τὸ ἐγὼ καὶ Φοῖβος .. πολίσσαμεν.

From this usage the transition to the real relational force is natural. Cp.

Il. 1. 125 ἀλλὰ τὰ μὲν πολίαν ξεπεράδομεν, τὰ δέδασται,

i. e. quae vero ex urbebus diripiimus, ea sunt divisa.

Od. 4. 349 ἀλλὰ τὰ μὲν σοι ἔειπε γέρον ..

τῶν οὐδέν τοι ἐγὼ κρίψω ἔπος.

These last instances will serve to introduce a new feature of Homeric Syntax, viz.

COORDINATION OF SENTENCES.

If we examine a paragraph in some Attic writer, we shall find that the sentences are elaborately connected with and subordinated to one another by means of relative pronouns, relative conjunctions, participles, etc. In Homeric syntax the mere juxtaposition of two sentences is often the only link of connection between them. This is called Coordination or Παράταξις. Cp.

Od. 1. 433 εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλείνει γυναικός.

Here we might expect χόλον γὰρ or χ. ἀλείνων.

Od. 2. 10 βῆ δ' ἴμεν εἰς ἀγορὴν, παλάμη δ' ἔχε χάλκεον ἔγχος
= παλάμη ἔχων.

Ib. 18 Ἀντιφός αἰχμήτης τὸν δ' ἄγριος ἔκτανε Κύνκλαψ
= δν ἄγρ. ἐκ Κ.

See also Od. 2. 20, 86, 313; 3. 252, 391; 4. 374, 729; 6. 234; 7. 30, 171, 263; 9. 8, 374; 11. 520. Cp. also

- II. 6. 147 φύλλα τὰ μὲν τ' ἀνεμος χάμαδις χέει, ἄλλα δέ θ' ὕλη
 τηλεθώσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη.
 = ἐπιγιγνομένης ὥρης οἱ δπόταν ἐπιγένηται.

Analogous to this is the tendency noticeable in Homeric syntax to drop from a construction with the Relative to the simpler one with the Demonstrative; e. g.

- Od. 2. 225 Μέντωρ, ὅς ρ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος,
 καὶ οἱ ἰὼν . . ἐπέτρεπεν.
 „ 9. 19 εἴμ' Ὀδυσσεὺς Λαερτιάδης δς πᾶσι δόλοισιν
 ἀνθρώποισι μέλω . . καὶ μεν κλέος οὐρανὸν ἵκει.
 II. 1. 79 δς μέγα πάντων
 Ἀργείων κρατεῖ, καὶ οἱ πείθονται Ἀχαιοί.

This disconnected style of syntax is peculiarly favourable to the frequent use in Homer of

EXEGETIC*.

This 'appended explanation' is thus described by Schol. on II. 22. 468 ἐστὶ δὲ συνθηθεὶς Ὀμήρῳ τὸ ὑφειλούμενον ἀπλῶς ἐρμηνεύεσθαι ἐν δυσὶ περι-κοπαῖς ἐκφέρειν.

The simplest form of this is where one substantive explains or adds a closer definition to the preceding,

- Od. 2. 420 οὔρον . . Ζεφύρον,
 „ 6. 122 κουριάων ἀντὴ . . νυμφάων,
 Od. 7. 114 δένδρεα . . ὄγχυαι . . βοῖαι . . μηλαί,
 „ 10. 5 παῖδες . . ἕξ θυγατέρες . . ἕξ νῆες,
 „ 12. 330 ἄγρην . . ἰχθῦς . . ὕρνιθας.

By a similar exegesis we may explain the idiomatic use of ἄλλος.

- Od. 1. 132 ἄλλων . . sc. μνηστήρων,
 „ 5. 105 ἄλλων . . sc. τῶν ἀνδρῶν,
 „ 10. 485 ἄλλων . . sc. ἐτάρων.

There is also a frequent exegesis of pronouns,

- Od. 1. 194 μιν . . . σὺν πατέρα,
 „ 2. 307 ταῦτα . . νῆα, ἐρέτας.

Such an exegesis may be corrective, where, in Attic Greek, we should find μὲν οὖν used,

- Od. 3. 208 οὐ μοι . . πατρί τ' ἐμῷ καὶ ἐμοί,

where the latter clause is a more accurate statement than the former, unless we prefer here to explain μοι as an ethical dative. Occasionally, the exegetic reference is grammatically irregular, as

- Od. 1. 50 νήσῃ . . νῆσος δένδρῆεσσα.

We find an exegetical use of the infinitive,

- Od. 4. 197 τοῦτο νῦν καὶ γέρας οἶον . . κείρασθαι κόμην.

* See note on Od. 1. 1.

This infin. generally refers to a noun in the nom. or acc., but cp.

Od. 10. 431 *τί κακῶν ἰμείρετε τούτων*

Κίρκης ἐς μέγαρον καταβήμεναι;

where the reference is to a noun in the genit. This restriction is not found when the combination of the definite article with the infin. has come thoroughly into use.

A participial sentence may serve as an epexegetis,

Il. 1. 473 *ἰλάσκοντο . . αἰδόντες, μέλποντες,*

Od. 11. 582 *ἀλγε' ἔχοντα . . ἑσταὶ ἐν λίμνῃ.*

An adverb may be explained by an epexegetis,

Od. 4. 348 *παρὲξ . . . παρακλιδὺν,*

„ 8. 279 *καθύπερθε . . μελαθρόφιν,*

„ 4. 312 *δεῦρο . . . ἐς Δακεδαίμονα,*

and *αὐτοῦ* is constantly explained by some such addition, Od. 2. 317; 3. 397; 9. 194; 11. 187.

Sometimes one whole sentence is made to explain another, as

Od. 8. 402 *ἐγὼ τὸν φείνον ἀρέσσομαι . .*

δάσω οἱ τὸδ' ἄορ.

Cp. Od. 1. 241; 11. 314.

Sometimes again a single word may be explained by a periphrasis, following,

Od. 1. 1 *πολύτροπον . . δὲ μάλα πολλὰ πλάγχθη.*

Cp. Od. 1. 300; 2. 65; 3. 382; 9. 271.

The so-called *σχῆμα καθ' ὅλον καὶ μέρος* is a form of epexegetis, the *μέρος* being added to make a closer definition of the *ὅλον*: e.g.

Τρῶας τρώμος ἔλλαβε γυνία, κ.τ.λ.

MOODS.

Among the peculiarities of the use of Moods in Homer, the student will note with respect to the **Conjunctive**, that (1) it often stands absolutely, analogous in meaning to the future Indicative:

Il. 1. 262 *ἴδωμαι*, 7. 87 *εἴπησι*, 24. 551 *πάθησθα*,

Od. 2. 333 *ἀπόληται*, 5. 299 *γένηται*.

Similar to this is the use of the **Conjunctive** to introduce the possible and likely, though not actual, circumstances of a simile, Od. 4. 337; 5. 328, 368.

(2) The **Imperative** use of the **Conjunctive** in Homer in 1st pers. sing. and plur. is always accompanied by *ἀλλ' ἄγε* . . *ἄγετε* . . *δεῦτε*, Od. 9. 37; 10. 44. Here should be noticed a usage which couples such a **Conjunctive** mood with a foregoing **Imperative**.

Il. 6. 340 *ἀλλ' ἄγε νῦν ἐπιμεινον, ἀρήμα τεύχεα δῶ*,

Od. 3. 18 *ἀλλ' ἄγε νῦν ἰθὺς κίε . . εἵδομεν* (Conj.).

This is really the earliest or paratactic stage of syntax which afterwards develops into the subordinated use with *ὥς, ὅφρα, ὅπως*. Cp. also Il. 22. 417, 450; 23. 71.

The **Optative** mood represents an action merely as a conception of the mind; for this reason, where we find it contrasted with the **Conjunctive**, it generally expresses a more distant contingency, while the **Conjunctive** is more analogous in usage to the **Indicative future**. The **Optative** may stand absolutely to express a possible result, as

Il. 23. 151 Πατρόκλῳ ἦραι κόμην ὀπάσαιμι φέρεσθαι,

Od. 3. 231 βεῖα θεός γ' ἐθέλων, καὶ τηλόθεν ἄνδρα σαῶσαι,
or in a negative sentence,

Od. 22. 462 μὴ μὲν δὴ καθαρῷ θανάτῳ ἀπὸ θυμὸν ἐλοίμην
τάων.

When such a possible realization is qualified by an additional clause, it is easy to see the transition to the use of the **Optative** as a conditional mood,

Il. 10. 246 τούτου γ' ἐσπομένοιο, καὶ ἐκ πυρὸς αἰθομένοιο
ἄμφω νοστήσαιμεν.

Od. 1. 265 τοῖος ἔων μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·
πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε

THE USE OF *ἄν* AND *κεν*.

While the Attic poets employ only *ἄν* as the conditional particle, with indic., optat., infin., and particip., and with conjunct. only in combination with a relative pronoun or adverb, Homeric Greek uses both *ἄν* and *κε(ν)* with much fewer restrictions. The use of *ἄν* is more common in negative sentences than in affirmative in the proportion of 2 : 1. *Κε(ν)* is not unfrequently repeated in each element of a disjunctive sentence, as

Il. 20. 311 ἢ κέν μιν ἐρύσσειαι ἢ κεν ἑάσεις,

„ 22. 253 ἔλοιμί κεν ἢ κεν ἀλοίην,

while *ἄν* is never so used. Similarly we find the double *κε(ν)* in Homer, as Od. 4. 733, and *ἄν κε* together, as Od. 5. 361; 6. 259; 9. 334, but never the double *ἄν*.

In Homeric Greek both *ἄν* and *κε(ν)* may be used with an independent conjunctive; *ἄν* is only so used occasionally, and then almost without exception in negative sentences, as

Il. 3. 54 οὐκ ἄν τοι χραίσμη κίθαρις.

The only exceptions to this negative use being Il. 1. 205; 22. 505: *κε(ν)* with the conjunctive is not uncommon, but is always found in affirmative sentences. Cp. Od. 1. 396; 10. 507; 17. 418: *κε(ν)* is also freely used with indicative future; cp. Il. 1. 139, 523; 3. 138; 4. 176; 8. 404; 9. 61, Od. 3. 80; 4. 80; 12. 346; 14. 99; 16. 297; but *ἄν* with the indicative future is only found three times, Il. 22. 49, 66, Od. 6. 221; for in Il. 9. 167 the *ἄν* belongs to the relative.

NOTES.

BOOK I.

N.B. The sections and numbers in thick type refer to the 'Homeric forms,' pp. 215 foll.

line 1. *ἐννεπε*, 'tell of.' Buttmann (Lexil. 123 foll.) takes *ἐνέπω* as a lengthened form of *ἔπιω*, through a step *ἐμπω*. It seems rather to be compounded of *ἐν* and *έπω*, i.e. *ἔέπω*, and the second *ν* represents the original digamma, § 2.

πολύτροπον = the man 'of many wanderings;' the word explained by the next clause *ὅς .. πλάγχθη*. So inf. v. 300 *πατροφονῆα, ὅς οἱ πατέρα κλυτὸν ἔκτα*. Cp. also Od. 2. 65, 66; 3. 383 and 9. 271. This 'appended explanation' is called in Gk. *ἐπεξηγησις*. Others render the word, 'clever,' 'of many devices or shifts,' cp. Od. 9. 19, 20.

1. 2. *πλάγχθη* = *ἐπλάγχθη*. The syllabic and temporal augments are dropped or retained at will in Homer; as *πλάγχθη .. ἔπερσεν*. Cp. § 18. 1.

1. 3. *νόον* = *mores*, as Horace translates it, Ep. 1. 2, 20; A. P. 141.

1. 4. *ὃ γέ*, generally used to make an emphatic reference back to the original nominative. Cp. Od. 2. 327; 4. 821. See on p. 226, a.

1. 5. *ἦν* from *ὅς, ἦ, ὅν* = *suus*. *ἄρνύμ.*, 'trying to win.'

1. 6. *οὐδ' ὥς*, 'not even thus' = notwithstanding all his efforts; explained by *λέμενός περ*. For the *ῥῥ* in *ἑρρύσατο*, see § 18. 1.

1. 7. *αὐτῶν σφέτερ* = *suis ipsorum*.

1. 8. Join *κατ' ἥσθιον*. This separation of the preposition from a compound verb is called *Tmesis* (*τμήσις, τέμνω* = 'cutting').

1. 10. 'Of these things (from some point of them at least), tell us too.' *τῶν* (= the whole story of the wanderings) is the genit. after *εἰπέ*, as *εἰπέ πατρός*, Od. 11. 174. *ἀμύθεν γε* [*ἀμός* Doric for *τις*, cp. *οὐδ' αμοῦ* and *ἀμοσγέπως*] adds a qualification: the poet only asks to know some portion of the story. Cp. *ἐνθεν ἑλδὼν*, Od. 8. 500, 'taking it up at that point.' *καὶ ἡμῖν* = 'even as thou hast told others,' or, perhaps, 'even as thou thyself knowest it.' The *ἐνθα* of v. 11 is, then, the point at which the Muse consents to begin; viz. the eighth year (Od. 7. 261) of the captivity of Odysseus in Calypso's isle, and the tenth after the sack of Troy.

1. 11. *αἰπὺν*, properly 'steep.' Death is regarded as a plunge down a precipice. Cp. Soph. O. T. 877 *ἀπότομον ὥρονσεν εἰς ἀνάγκαν*. Trans. generally 'violent.' Cp. the use of *praeceps* in Latin.

1. 13. *κεχρημένον*. The perf. pass. of *χράσμαι* has in Epic the sense of 'yearning after.' Cp. *εὐνῆς κεχρημένος*, II. 19. 262.

1. 16. *ἐνιαυτός* is a year regarded as a series of seasons; *ἔτος*, as a date. 'But when the year came as the seasons revolved (*περιπ[ε]λομέων*, in which the Gods destined for him,' etc.

1. 18. *οὐδ' ἔνθα*, 'not even then (antith. to *ὅτε δὴ*) was he escaped from his trials and [safe] among his friends.' i. e. The time for his return was come, but there were still many ordeals to undergo, before he found himself safe in Ithaca. *πεφυγ.* with genit. implies escape from troubles in which one has been actually involved: with the accus. (cp. Od. 9. 455) it implies that one is spared them altogether. Others render less well, 'Not even there (sc. in Ithaca) was he safe from troubles even when among his friends,' alluding to the struggle with the suitors still in store.

1. 21. *πάρος*, used, like *πρὶν*, with infin.

1. 24. *δυσομένου Ἰπερίονος*, here a local genit., as *Ἀργεος*, 'at Argos,' Od. 3. 251. For *δεδαίταται*, cp. § 17. 4; *δυσομένου*, § 20. 3. For *ἀντιόων*, cp. §§ 18. 2; 19. 1.

1. 28. *τοῖσι*, 'for them.'

1. 29. *ἀμύμονος*, i. e. in point of birth or beauty, not of virtue.

1. 32. *αἰτιόωνται*, § 18. 2; *ἡμέων*, § 15. 1.

1. 33. *οἱ δέ*, 'whereas they, even of their ownselves, by their infatuation, have sorrow beyond the claims of fate.' Every man had a certain amount of suffering which he could not forego, but this minimum could be indefinitely increased by recklessness and folly; *σφῆσι*, § 15. 2.

1. 36. *νοστήσαντα*, 'slew Agamemnon on his return [from Troy], though well aware of an awful doom, since we told him beforehand.'

1. 38. *ἀργεῖφόντην*. This epithet represents Hermes as the slayer of Argus the watchful guardian of Io. The word originally had some connection with the 'brightness of day,' *ἀργός-φαίνω* (the change from *φάντης* to *φόντης* being an Aeolic variation), and the latter story seeks to explain an epithet whose meaning had become unintelligible.

1. 39. *μνάσθαι* for *μῆσθαι*, § 18. 2.

1. 40. *τίσις Ἀτρείδαι* = 'vengeance for Agamemnon.'

1. 41. *ἱμείρεται* for *ἱμείρηται*, conjunct., § 3. 4.

1. 44. *γλαυκῶπις*, 'with flashing eyes.' Cp. of Athene II. 1. 200 *δεινὸν δέ οἱ ὄσσε φάανθεν*. Cp. *γλήμη, γλαῦξ, λάω* ('I see'). Others render 'grey-glittering;' cp. *γλαυκός* as epithet of the olive.

1. 46. *καὶ λίην*, 'Aye verily! *ἔσθαι* man lies low in befitting destruction; so perish too any one else!'

1. 50. *ὅθι τε*. Notice the Epic *τε*, used not as a copulative, but appended to pronouns, adverbs, and particles, adding a slight tinge of indefiniteness, by pointing rather to general cases than to a special instance. It is retained in Attic in *οἷός τε* = 'the sort of person to do so and so.'

1. 51. νῆσος, ἐστὶ being omitted, as in Od. 4. 606. But a similar anacoluthon occurs Il. 6. 396 θυγάτηρ Ἡερίωνος .. Ἡερίων δς ἔβαιεν, κ.τ.λ.; ἐν here is adverbial = 'therein.'

1. 52. ὀλοόφρων. Atlas is called a being 'of baleful mind,' because of his deep knowledge. With ignorant nations a very clever man has something 'uncanny' about him. A *wizard* is only 'one who knows.' (Germ. *wissen*.)

1. 53. αὐτὸς, emphatic. ἀμφὶς ἔχουσι, 'keep asunder;' so ἀμφὶς ἔέργει, Il. 13. 706. The name Ἀτλας (τλάω) signifies the 'upholder.'

1. 55. ὀδυρόμενον, to be taken predicatively with κατερύκει.

1. 58. καὶ καπνὸν, 'if it were but the smoke,' θανέειν, § 17. 5.

1. 59. οὐδέ νυ σοὶ περ, 'and *thine* heart even recks not of it.' οὐ νύ τ[οι], § 8.

1. 62. ὠδύσσο, only the first aor. and perf. pass. (cp. Od. 5. 423) used in Homer. The word contains a pun upon the name of Odysseus.

1. 63. νεφέληγχετά, § 9. 3.

1. 64. σε .. ἔρκος. In Epic diction a personal accusative is often joined with an expegetic (see on v. 1) accusative of the part affected, τὸν δὲ σκότος ὅσσε κάλυπεν. It is sometimes found in Attic, as ποῦ μ' ὑπεξάγεις πόδα; Eur. Hec. 812.

ἔρκος ὀδόντων = 'the fence formed by the teeth,' like πύργου βῆμα, 'a defence in the shape of a tower.'

1. 66. δς περὶ μὲν, i.e. δς περὶ .. ἐστὶ βροτῶν νόον, 'who is beyond mortals in wit (so περίεσσι γυναικῶν, Od. 18. 248), and beyond all others (περὶ = περισσῶς) gave offerings.'

1. 70. Πολύφημον, assimilated in case to ὅν. For ὅν cp. § 15. 5.

1. 71. Κυκλώπεσσι, a local dat., 'among the C.' Cp. Πυλίοισι μεγ' ἔξεχα, Od. 15. 227.

1. 75. οὐ τι κατακτείνει, parenthetical; as we should say, 'without indeed slaying him.'

1. 76. ἡμεῖς οἶδε, 'we here,' in opposition to the absent Poseidon. ἄλθησι, § 17. 1.

1. 78. Join ἐριδαινόμεν (§ 17. 5) οἷος ἀντία πάντων, 'to contend alone against all,' viz. in despite of ἀθ. θεῶν.

1. 82. τοῦτο, sc. νοστήσαι Ὀδ.

1. 83. ὧνδε δόμενδε, 'to his home,' § 12. 2. (c.)

1. 84. διάκτορος, 'guide,' from διάγω. Cp. Od. 11. 626. Buttmann refers the word to διάκω = διώκω, and renders 'the runner.'

1. 85. ὀτρύνομεν, i.e. ὀτρύνωμεν, § 3. 4.

1. 89. θείω, cp. §§ 3. 2 and 23. 1.

1. 90. καλέσαντα, attracted into construction of accusat. with infin. κομώοντας, from κομάω, § 18. 2.

1. 91. ἀπειπέμεν, § 17. 5, 'to tell out,' as inf. v. 373.

1. 92. ἀδινά, descriptive epithet, 'close-thronging.' εἰλιπόδας expressed

the circling movement of the foot, which is brought round at each step, instead of being lifted fairly and set down again. Buttmann would render 'heavy tramping.' But 'roll' is the primary notion of root ειλ- or ελ-. ἔλικας has its meaning decided by κεράεσσιν ἔλικτας, Hymn. Herm. 192.

1. 95. ἔχησι, cp. Il. 17. 143 ἡ σ' αὐτως κλέος ἐσθλὸν ἔχει.

1. 97. ὑγρή, a femin. adj. used substantively, as ζευφυρή, Od. 7. 119; ἴση, Od. 9. 42.

1. 100. δάμνησι, from form δάμνημι.

1. 101. τοῖσιν τε κοτέσσεται, i. e. κοτέσεται, §§ 3. 4 and 8. 2 = *quibus-cumque irata fuerit*. The lines 97-100 were rejected by the Alexandrian critics as an interpolation from Il. 10. 135 and 5. 746 foll. Athene does not go to Ithaca in the character of a war-goddess.

1. 110. οἱ μὲν takes up κήρυκες, and οἱ δ' αὐτε refers to θεράποντες.

1. 112. πρότιθεν = προ[ε]τίθεσαν, § 22. 1; 'set them in the front of the seats,' cp. Od. 10. 354. δατεύντο, § 4. 1.

1. 114. τετήμαι-μένος and τετιήως (Il. 9. 30) are the only forms in use of a root TIE.

1. 116. μνηστήρων τῶν μὲν. The demonstrative rarely follows the noun unless a relative clause succeeds, as Od. 2. 119; 10. 74. Here it strengthens the antithesis to τιμὴν δ' αὐτός. σκέδασιν θέτη = σκεδάσει.

1. 120. ἐφεισάμεν, § 23. 1.

1. 122. Join ἔπεά μιν προσηύδα as αἶψα δ' ἄρ' Εὐμαιον ἔπεα πτερόεντα προσηύδα, Od. 17. 543, the verb being used with a double accusative.

1. 124. πασσάμενος (πατέομαι), § 19, 1. With ὅττεός σε χρή, cp. Od. 4. 463 = *cujus rei tibi opus sit*.

1. 125. ἡ δ' ἔσπετο Π. A. In Epic diction a clause often begins, as here, with the article, and the noun follows later by a sort of apposition. 'She, i. e. Pallas Athene.' See p. 226.

1. 130. εἶσα, aor.; εἶσον, imperat. A defective verb from a present ἔΩ. Join ὑπο-πετάσσας, § 19. 1. That λίτα is accus. sing. from a masc. nom. λῖς seems settled by the dat. λιτῇ, Il. 18. 352; others take it as accus. plur. from an old nom. λῖ = λισσός, λείος, 'smooth,' i. e. not embroidered. In any case the epithets καλὸν δαιδ. will be referred back to θρόνον (cp. Od. 10. 314, 366), the words ὑπὸ .. πετάσσας being parenthetical. 'And below (ὑπὸ, adverbial) was a stool for the feet.' The κλισμὸς is a low easy chair with a back: the θρόνος had none.

1. 132. πᾶρ δὲ (§ 7), 'and beside it,' adverbial.

ἔκτοθεν ἄλλων μνηστήρων. This use is explained by taking μνηστ. as the exegesis of ἄλλων, 'apart from the others,' sc. the suitors. So Soph. Aj. 516 ἄλλη μοῖρα = 'something else,' i. e. fate. Phil. 38 ἄλλα βῆκη = 'other things,' viz. rags. Cp. Livy 4. 41. 8 *plaustra jumenta quae alia*. See p. 228.

1. 134. ἀδήσειε, 'should feel a loathing at,' properly the loathing that

comes from satiety. ἄδην, = Lat. *sa-tur, sa-tis*. ὑπερφύλαλος, from ὑπερφύης = 'over-grown,' i. e. over-weening; for φυ changing to φι, cp. φύτον with φῖτον.

1. 136. Join προχόω φέρουσα. ἐπέχευε, sc. over their hands, above the basin. νίψασθαι, 'to wash withal.'

1. 138. παρὰ ἐτάνυσσε, 'drew to their side.'

1. 140. ἐπιθέισα, 'having laid on [the board] many cates, lavishing from her stores.'

1. 141. κραιῶν, § 3. 2.

1. 143. Join αὐτοῖσιν οἶνοχοεύων.

1. 147. παρενήγεον, imperf. from unused form νηνέω, reduplicated from νέω = 'to heap.'

1. 148. ἐπι-στέφ-εσθαι, Lat. *stip-are* = 'to fill brim-full of drink.' Cp. Od. 2. 431. Virgil's *vina coronant*, means to wreath the bowl with flowers. (Aen. 1. 724; 3. 525.)

1. 150. ἐξ .. ἔντο, from ἐξίεσθαι, to dismiss from one's self.

1. 152. ἀναθήματα = 'appendages,' i. e. accompaniments. The notion of 'ornaments' is later.

1. 155. ἀνεβάλλετο, 'struck up' the prelude.

1. 160. βεῖα, 'lightly.' νήπουνον = 'without payment.'

1. 163. ἰδοῖατο, ἀρησαῖατο, § 17. 4.

1. 164. With the double comparative, of two qualities contrasted in the same object, (the latter comparative being assimilated to the former), cp. Hdt. 3. 65 ἐποίησα ταχύτερα ἢ σοφώτερα. Lat. *libentius quam verius*, Cic. pro Mil. 29.

1. 167. εἰ πέρ τις, 'even supposing any one should declare.' φῆσι, the conjunct. of an imaginary case.

1. 170. τίς πόθεν; two questions fused into one. At ὑπποίης appears an indirect question after κατάλεξον, the direct is resumed at πῶς.

1. 172. εὐχετόωντο, εὐχετάομαι, § 18. 2.

1. 173. πεζόν. Notice the *naïveté* of this remark in the mouth of an islander.

1. 175. The general interrogative particle is ἦ, but the rule of the early grammarians was to write in a double question (where Attic would have used πότερον .. ἦ) ἦ or ἦε in the first clause, and, in the second, ἦ or ἦε. (See La Roche, Hom. Textkrit., s. v.)

πατρώϊος, 'ancestral.'

1. 176. ἴσαν, § 23. 3. So ἦν χρόνον, Od. 18. 194.

1. 177. ἄλλοι, i. e. strangers.

1. 182. ὧδε = 'as you see,' 'thus;' never in Homer = *here*.

1. 183. πλέων, one syllable, § 4. 3.

1. 184. Τεμέση, in Cyprus, the great storehouse for copper (*cuprum* = *aes Cyprium*).

1. 185. ἦδε = 'yonder;' he points as he speaks.

1. 185. ἐπ' ἀγροῦ refers to the 'cultivated land,' as opposed to the city. πόλις, § 11. 5.
1. 190. ἔρχεσθ[αι], § 6.
1. 192. παρτιθεῖ=παρτίθῃσι, §§ 7 and 23. 1. Join κατα-λάβῃσι. Trans. 'crawling along the slope (γουνὸς from γόνυ) of his vineyard-plot.'
1. 193. ἀλωή, properly 'a threshing floor,' stands for any plot of smoothed land. In Il. 9. 579 οἰνόπεδον stands as substantive.
1. 195. βλάπτουσι κελ., 'bar him from his homeward voyage.' Cp. Od. 4. 380. βλαβ-εῖν seems connected with λαβ-εῖν.
1. 199. ἐρυκανόωσι, from ἐρυκανάω, § 18. 2.
1. 201. τελέεσθαι, fut., § 19. 1.
1. 204. ἔχρησι, sc. αὐτὸν, δέσματα is the subject of the verb.
1. 207. τόσος=τήλικος, 'grown so big.'
1. 209. θάμα τοῖον, like our familiar 'ever so often.' This addition of τοῖον gives an emphasis which was probably marked by some expressive gesture. Cp. σιγῇ τοῖον, i. e. with finger on lip. Od. 4. 776; see also Od. 3. 321, and II. 135.
1. 210. ἀναβήμεναι ἐς, 'embarked for;' ἔβαν=ἐβησαν.
1. 213. πεπνυμένος. Irregular perf. part. from πνέω. Lit. 'having the breath of life' (Od. 10. 495), and thence='intelligent.' Cp. the Lat. *anima* and *animus*.
1. 216. γόνον=γονήν, 'parentage.'
1. 217. τευ=τινος, § 15. 3.
1. 218. ἔτετμε, i. e. ἔτετ[ε]με, redupl. second aor. (§ 16. 2) from unused pres. τέμω.
1. 220. τοῦ μέ φασι ἐγενέσθαι=*nunc vero, qui infelicissimus est dominum, ejus me filium dicunt esse*.
1. 222. νώνυμον ὀπίσσω, 'inglorious for the time to come.' We speak of 'looking forward' to the future. To Homer it appeared as the unseen things coming up behind us. Cp. ἔμπροσθεν in the sense of 'the past.' Plat. Phaedr. 277 D.
1. 223. τοῖον ἐγείνατο, (§ 19. 3). Cp. Virg. Aen. 1. 609 *Qui te talem genuere parentes*.
1. 225. ἐπ[έ]λετο, (πέλομαι), the aorist, where our idiom uses the present. Cp. *Tempus erat*, Hor. Od. 1. 37. 4. τίποτε [i. e. (κατὰ) τί ποτε;] δέ σε χρεώ; literally, *quanam de re opus te habet?* With χρῶ supply γίγνεται as Od. 4. 634, or ἔκει, as Od. 2. 28. The sense is, 'What do you want with this sort of thing?'
1. 226. εἰλαπίν | η—ἦε γὰ | μος, § 4. 4. τάδε, 'this that I see.'
1. 227. ὥς τέ μοι, 'since with insolent behaviour these men seem to me to be arrogantly feasting.' Cp. Od. 3. 246. Others render, 'How insolently!'
1. 229. ὅς τις, 'who might chance to come among them with his senses about him.'

l. 232. μέλλεν, 'was like to be,' or, as *we* say, 'to have been.' Cp. μέλλει ἀκούμεν, Od. 4. 94, 181. The Schol. interprets it by ἀφείλεν, *debuit*.

l. 234. ἐβόλοντο, for ἐβουλ., as ἀελλοπός, for ἀελλοπούς, Il. 8. 409. μητιδώντες, § 18. 2.

l. 235. περὶ πάντων, *prae caeteris*, i. e. He has been lost to our sight, under sadder circumstances than any other man; not merely removed by death.

l. 238. ἐν χερσὶ, 'in the arms.'

l. 239. τῷ, 'in that case,' taking up δάμη.

l. 241. ἄρπυιαι, = 'the snatchers,' a personification of storm-winds. Cp. Od. 20. 66, 77, where the same thought is expressed by ἀνέλοντο θύελλαι. The Harpyies of Virg. Aen. 3. 210 are a later creation.

l. 242. οἷχετ[αι], § 6.

l. 246. Ithaca, Samè [Cephalenia], and Zacynthus (Il. 2. 631), formed the kingdom over which Odysseus ruled; but it did not include Dulichium (ibid. 625), which is supposed to have been one of the Echinades, perhaps afterwards joined to the mainland by the deposit of the Achelous.

l. 249. τελευτὴν ποιῆσαι, *sc.* by choosing a husband.

l. 251. τάχα, in Homer always = 'quickly'; 'never = 'perhaps.'

Join καὶ ἐμ' αὐτόν.

l. 253. πολλὸν, § 13. 5.

l. 254. ὃ κε χεῖρας ἐφέιη, *qui manus inferat*.

l. 255. εἰ γάρ. This combination = *utinam*; it is resumed by the simple optative in v. 265, but it also introduces a protasis, to which πάντες κε gives the apodosis (v. 266). The use of the Latin *si* is similar.

l. 259. Ἐφύργης. There are several places of this name. The choice here lies between the Thesprotian and Elean Ephyra.

l. 261. ὅφρα οἱ εἴη, 'that he might have it, to smear his arrows withal.' Cp. Od. 9. 248.

l. 264. φιλέσκει, § 17. 6.

l. 267. ἐν γούνασι. This phrase seems to be interpreted by the expressions γονάζομαι, τὰ σὰ γούναθ' ἱκάνω, Od. 3. 92 and 11. 68. Cp. also Il. 6. 303, where the votive robe is laid upon Athena's knees.

l. 268. ἀποτίσεται. Indic. fut. with κε, as in Il. 1. 175 οἱ κέ με τιμήσουσι.

l. 270. ὅπως, (§ 8. 2), trans. 'how thou wilt expel.'

l. 271. εἰ δ' ἄγε. Generally interpreted as an ellipse for εἰ δὲ [βούλει] ἄγε. But εἰ may be an exclamation, like Latin *eia*.

l. 273. πέφραδε, (φράζω), imperat., § 18. 2.

l. 275. μητέρα... ἄψ ἔτω, an anacoluthon. The sentence would rightly have run, μητέρα δὲ [ἄνωχθι] ἄψ λέναι.

l. 277. οἱ δὲ, i. e. the father and other members of the family. ἐπὶ

παιδὸς = 'along with.' ἐπὶ with genit., when used with verbs of motion, means, literally, 'taking the direction of,' as Od. 3. 171.

1. 280. ἄρσας, ἄρω, § 19. 2.

1. 283. κλέος, 'news,' got by hearsay. Cp. Il. 2. 486 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν.

1. 286. δὲ γὰρ, (demonstr.), 'for he came back last.'

1. 288. τρυχόμενός περ, sc. by the suitors of his mother.

1. 291. χεῖται, (χέω, § 19. 3), κτερεῖται, δοῦναι, φράζεσθαι, are all infinit. for imperat. ἐπὶ = 'besides.'

1. 297. νηπιάας. The nom. νηπίη is lengthened to νηπιέη (§ 3. 5), cp. Il. 9. 491; and analogously the acc. νηπίας to νηπιάς, as αἰτιάσθαι to αἰτιάασθαι, Il. 10. 120. 'You ought not to practise childishness, since you are no longer of the age for it.' Homer uses plurals where in later Greek we find an abstract noun. Cp. Od. 2. 346; 5. 250.

1. 298. ἦ οὐκ, § 4. 3.

1. 299. ἔπ' ἀνθρώπους, 'spreading over.' πατροφονῆα, ὃ οἱ π. κ. ἔκτα. See on Od. 1. 1, and p. 228.

1. 302. ἔσσ[ο], § 23. 4.

1. 310. τεταρπόμενος, (τέρπω), § 16. 2.

1. 313. οἶα, sc. κειμήλια. διδοῦσι, § 23. 1.

1. 315. λιλαιόμενόν περ, 'very eager.' περ here intensive and not concessive.

1. 317. δόμεναι, see on sup. v. 291.

1. 318. καὶ μάλα καλὸν ἔλδων, i. e. 'taking it out from among your treasures, (not = 'choosing'), and it will be worth a return-present to you,' i. e. when you visit me, I will give you as good an one.

1. 320. ἀνοπαῖα. The meaning and accentuation of this word are altogether uncertain. It is interpreted, (1) 'upwards' (cp. Anopaea, as name of mountain-pass, Hdt. 7, 216); (2) 'the anopaea,' a sort of sea-eagle; (3) 'up the smoke-vent;' ὀπή, (query if ἀν' ὀπαῖα?), and (4) 'unseen,' (ἀ + ὄπ-ωπα). The choice seems to lie between (1) and (2).

1. 326. εἶατ [ο], § 24. 7.

1. 328. ὑπερωϊόθεν (ὑπερωϊόν) § 12. 2 (b).

1. 330. κατεβήσεται, § 20. 3.

1. 337. πολλά γάρ. The clause containing the reasons of her action is thrown first. Cp. Od. 10. 174, 190. οἶδας, § 23. 8.

1. 338. κλείουσι, § 3. 2.

1. 343. μεμνημένη, 'calling it to mind.' The particip. stands free from the construction, (as in Od. 4. 151), and ἀνδρὸς depends on κεφαλὴν, 'the person, I mean, of a man who,' etc. Cp. sup. v. 161 and Od. 11. 549. The phrase Ἑλλάς καὶ μέσον Ἄργος is a sort of familiar saying like 'from Dan to Beersheba,' and signifies the whole of Greece. Hellas, properly a district in Thessaly, is extended to signify all extra-

Peloponnesian Greece, and μέσον Ἄργος (sc. Ἀχαιῶν), the kingdom of Agamemnon, is taken to include the whole of the Peloponnese.

l. 347. οὐ νό τ[οι], § 8, 'are not the cause,' sc. of your sorrow.

l. 349. ἀλφειῶν, generally interpreted 'enterprising,' 'gain-getting,' from ἀλφάνω, is also explained as 'corn-eating,' from ἀλφι-ἔδειν. Cp. σιτοφάγος, Od. 9. 191; 8. 222. ἐκάστω, is in apposition with ἀνδράσιν.

l. 356. οἶκον here, and οἰκόνδε (§ 12. 2), v. 360 = θάλαμον.

l. 359. τοῦ resumes the ἐμοί, 'to this person (sc. to me) belongs.' The lines 356-359 were rejected by the Alexandrian critics as an interpolation from Hector's interview with his wife, Il. 6. 990.

l. 365. σκυῖοντα, probably because the only light came through the door when opened; or through the smoke-vent.

l. 366. Join παρακληθῆναι [αὐτῇ ἐν] λεχέεσσι.

l. 370. τόδε καλόν, 'this is a fine thing,' viz. ἀκουόμεν δαιδοῦ. Cp. sup. v. 82, inf. v. 376.

l. 374. ἐξίναί, infin. explaining and in apposition with μῦθον.

l. 375. ὑμᾶ, § 15. 2. ἀμειβόμενοι κ. οὔκ., 'changing about from house to house,' i. e. the guest of to-day is the host of to-morrow, and so on.

l. 377. νήποινον, v. 380 νήποινοι, 'without recompence;' in first case = without paying; in second = unavenged.

l. 378. ἐπιβώσομαι, § 4. 2.

l. 379. δῶσι, § 23. 1. παλίντιτα ἔργα, 'acts of requital.'

l. 381. ἐμφύντες χεῖλεσι δῶξ, 'fastening on (lit. 'growing on') their lips with set teeth.' Ὁ-δαξ, δάκ-ν-ω = Lat. *morlicus*.

l. 382. δ, 'in that;' *propter id quod* = ὅτι.

ll. 385-389. Antinous and Eurymachus preserve their characteristics throughout; the insolent scoffer, and the smooth man of false professions.

l. 387. πατρώιον, 'thine ancestral right.'

l. 391. τοῦτο κάκιστον. Telem. *pretends* to believe that Antinous must have thought it a bad thing to come to the throne, since he hopes Telem. may be spared that burden. The subject to βασιλευμέν is not expressed, but it is implied by the *et* that follows. δῶ = δῶμα.

l. 394. βασιλῆς, 'chieftains.'

l. 396. κεν ἔχησι, 'may have this' = Attic opt. with ἄν. Cp. Od. 4. 692; 10. 507.

l. 400. Cp. v. 267.

l. 403. βίηφι, § 12. 1.

l. 404. ἀπερβαίνει σε κτήματα, double accusative on the analogy of the construction with ἀφαιρῆσθαι.

ναετοώσης (not ναεταώσης, § 18. 2), 'existing,' properly = 'dwelling,' as if the lands stood for their inhabitants. So Soph. Aj. 595

Ὡ κλεινὰ Σαλαμῖς σὺ μὲν πού
ναίεις ἀλίπλακτος εὐδαίμων.

1. 406. ὀππόθεν, indirect question after ἐρέσθαι, ποίης and ποῦ direct.
1. 409. Trans. 'Or comes he thus, desiring his own business [done]?' τῶδ' ἰκάνει; lit. 'comes he this coming?' = τήνδ' ἀφίξιν ἀφικνεῖται; cp. Od. 5. 215.
1. 411. γνόμεναι, 'for us to know him;' and he need not have been so shy, οὐ γάρ τι κακῶ, κ.τ.λ.
1. 414. εἴ ποθεν ἔλθοι, sc. ἀγγελίη: others make πατήρ ἐμὸς the nom.
1. 417. The nom. to the sentence is οὗτος, 'this man.'
1. 420. ἀθανάτην, § 13. 2.
11. 422, 423. Join ἐπ-ελθεῖν, ἐπ-ῆλθεν.
1. 424. κακείοντες, §§ 7 and 23. 6.
1. 425. αὐλῆς, local gen., as Ἄργεος, Od. 3. 251. Others make it depend on ὕθι, like ἀλλοθι γαίης, Od. 2. 131.
1. 428. κέδνα ἰδυῖα (i.e. *Fiδυῖα*, § 2), 'with trusty heart.' This use of οἶδα is common, to denote character; e.g. ἀθεμίστια, ὀλοφῶνα, αἰσιμα, εἰδῶς. The fem. of particip. εἰδῶς has the shortened vowel, as τεθελῶς, τεθαλυῖα.
1. 433. χόλον δέ, where one would expect χόλον γάρ. The connection of clauses in Homer is often marked only by their thus being put side by side (co-ordinated) instead of being made dependent on one another (subordinated). See p. 227.
1. 436. ᾤξεν, (οἶγω), Attic form ᾤξα.
1. 439. ἀσκήσασα, 'smoothed.' τρητὸς, not bored with holes to carry the ropes that supported the bedding, but bored with holes in order to be bolted together.
1. 441. Trans. 'She pulled the door to with the silver hook, and drew home the bolt by its strap.' The κληῖς here is a *bar* on the inner side of the door. There was a hole in the door, through which passed a strap fixed to the bar. When you had left the room, and shut the door after you, the next thing was to pull the loose end of the strap which hung outside the door, and this drew the bolt across the door into a socket made to receive it in the jamb (σταθμός). The bar could be lifted again from the outside by passing through the strap-hole a hook or key (also called κληῖς). See Od. 21. 47 foll.

BOOK II.

1. 2. εὐνήφιν, § 12. 1.
1. 3. ἐσσάμενος, § 19. 1 (ἐννυμι). Join περι[έ]θετ[ο].
1. 5. ἄντην, literally, 'if looked at face to face' = 'in presence.'
1. 7. ἀγορή, see on Od. 3. 127.
1. 9. ἤγερθεν, § 22. 1; ἐμγηρ. ἐγένοντ. expresses the completed result of ἤγερθεν.
1. 11. κύνες, cp. Virg. Aen. 8. 461. ἀργὸς, in its original meaning = 'white and glistering,' gets the sense of swift through the notion of quick glancing movement. Cp. αἰόλος and Lat. *micare*, *coruscare*.

l. 13. *θηεύντο*, § 4. 1; from an Epic form *θηέομαι* for *θεόομαι*.

l. 14. *γέροντες*, the head men of the noblest families, generally the immediate advisers of the king. The notion of *age* is not necessarily retained in the word, any more than in *senatus* ('senex') or in our *alderman*.

l. 17. *καὶ γὰρ* seems to be the explanation of *ὡς δὴ γῆραὶ κυρὸς ἔην*, which was natural enough if, twenty years ago, he had a son old enough to carry arms at the siege of Troy.

l. 20. *πύματον δέ*, 'and dressed him last for supper.' '*Sociorum Ulyssis ultimus ille fuit quem devoravit Cyclops*,' Bothe. Cyclops had threatened *Οὔτιν ἐγὼ πύματον ἔδομαι*, but *Οὔτις* had anticipated that by blinding him, *Od.* 9. 344, 360.

l. 21. *οἱ* = 'for him.'

l. 22. *ἔργα*, *opera rustica*, which usage appears in the title of Hesiod's poem, '*Ἔργα καὶ Ἡμέραι*.'

l. 23. *οὐδ' ὥς*, 'notwithstanding,' i.e. though he had three sons left.

l. 24. *τοῦ δακρυχέων*, 'shedding tears for him.' So *ὀδυρεσθαι* with genit., *Od.* 4. 104.

l. 26. *θόωκος* (Epic for *θῶκος*), is here equivalent to the *βουλή* of the elders, *Od.* 3. 127.

l. 28. *ᾤδε*. See on *Od.* 1. 152. *χρεῖω ἔκει*, cp. *Od.* 1. 342.

l. 29. Join *τίνα νεῶν ἀνδρῶν*, κ.τ.λ. *ἥ οἱ = ἡ ἐκείνων οἱ*.

l. 30. *στρατοῦ* seems naturally to refer to any invading host. But the Schol. interprets it of the army returning from Troy.

l. 31. *ἦν χ' ἤμιν*. *χ'*, i.e. *κε*, 'which he might tell us of, when he had been the first to hear of it.'

l. 33. *ὀνήμενος*, 'favoured by heaven,' an aoristic participle, used adjectively (*ὀνίημι*), properly expresses the condition of one on whom the blessing (*ὀναίω*) has been fulfilled; as *οὐλόμενος* is one for whom the curse (*ὄλοιο*) has worked.

l. 35. The *φήμη*, or 'lucky omen,' consisted in the *unconscious* blessing pronounced on Telemachus; for Aegyptius did not know who had called the assembly. For a similar *opportune vox emissa*, cp. *Livy* 5. 55.

l. 36. *ἔτι δῆν*, the *ι* lengthened before *δF.*, § 2, the original form of *δῆν* is *διFav*; (cp. *Lat.* *diu* and *dies*) properly = 'a whole day long.'

l. 39. Join *γέροντα προσέειπ*. Trans. *καθαπτόμενος* 'accosting him.'

l. 43. *εἴπω*. In the corresponding passage, sup. v. 31, the optative occurs. Perhaps Telemachus changes it to a conjunctive, as implying that he 'really will' give every information which he happens to be the first to hear.

l. 45. *ὃ*, 'inasmuch as,' cp. *Od.* 1. 382. Others translate, 'which has fallen upon my house [in the shape of] mischief.'

1. 46. *δοῦν*, in apposition to *κακὸν*, 'that is to say, two sorts of things.' The simplest way is to read *κακὰ*, with Aristophanes.

*ὑμῖν τοῖσδε*σι, 'you here.' This and *τοῖσδε*σι are the usual Homeric forms of *τοῖσδε*. The Epic datival termination seems to have been appended to the already inflected case, i. e. *τοῖσδε* -σισι.

1. 49. Join *ἀπ-ολέσσας*.

1. 50. *μοι, δαίμων ἐβίβης*. *ἐπέχραον*, 'beset.'

1. 53. Icarus was said to be then living in Samé (Cephalenia).

1. 54. *δοίη δ'*. The sentence in full would run, *δοίη δὲ αὐτὴν τοῖτῳ ᾧ κε ἐθέλοι δοῦναι, καὶ ὅς οἱ* [sc. *Ἰκαρίῳ*] *κεχαρισμένος ἔλθοι*. Cp. inf. v. 113.

1. 55. *εἰς ἡμέτερον*, sc. *δῶμα*. Most MSS. read *εἰς ἡμετέρου*, which may have been an inaccurate idiom formed on a false analogy from *εἰς Αἶδος*, *εἰς Αἰγύπτου*, such phrases making it seem as if the preposition was properly followed by a genitive.

1. 58. *τὰ δὲ πολλὰ κατ*. 'And these things are wasted largely.' Cp. Od. 5. 323. *ἔπ'* = *ἐπεστι*.

1. 59. *ἔσκεν*, § 23. 4.

1. 60. *τοῖοι ἀμυνόμεν*, 'such men (as he was) to ward off mischief;' cp. *ὔσσω ἐρυσθαι*, Od. 5. 483. *ἔπειτα*, 'thereupon (sc. if we made the effort) we should prove but sorry folk and unskilled in defence.'

1. 63. Trans. 'For deeds have been wrought no longer enduring (*ἀν[α]σχετὰ*), and no longer decent is the ruin of my house.' Hospitality can put up with a great deal, but there is an end to even the most lavish generosity.

1. 64. *νεμεσσή. αἰδέσθ.*, imperatives. The words *οἱ περιναίεταόυσι* form the epexegetis of *περικτίνας*. So Il. 9. 123 *ἵππους ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο*.

1. 67. Join *μεταστρέψ. ἔργα*, 'bring back your deeds upon your own heads.'

1. 68. *λίσσομαι* with gen., as *γυνάξομαι*, Od. 11. 66. More common with the addition of *πρός*.

1. 70. He addresses the whole body of the Ithacensians in contrast to the suitors: 'Let be, my friends, and suffer me to pine with melancholy grief all alone [he would not have his sorrow for his father disturbed by the tumult of the suitors]: unless perchance my father, Odysseus the good, did spitefully work woes to the Achaeans, by way of requiting me for which ye are spitefully working me woe, by encouraging these suitors. But for my interests it were better that *you* should be the men to eat my store and stock. If *you* should eat it, there would soon be recompence made, for we would address you with our claim throughout the city, asking back our substance, till everything had been restored. But as it is, you are laying incurable anguish on my heart.' i. e. The Ithacensians by taking the part of these suitors who came from distant

homes were robbing Telemachus of his chance of recovering his losses. He might claim damages from the Ithacensians, he could not from the suitors.

1. 80. Join *ποτί-βάλε* = *προσέβαλε*.

1. 81. *ἀναπρήσας*. *πρήθειν*, an onomatopoeia, is generally used of the rush and roar of flame, but is transferred to the sounds of streams and winds.

1. 82. *ἀκὴν*, adverb, of the form of a femin. accus., prop. *ἀκάν* (*ἄκαος*) from *ἀ-χάω* = *hiscere*.

1. 86. Trans. 'and would fain attach blame to us also.'

1. 88. *περὶ... οἶδεν*, 'knows beyond all others.'

1. 89. *τάχα δ' εἰσι τέταρτον*, 'the fourth is fast passing away;' cp. inf. v. 107. So *ίέναι*, of departure, inf. v. 367.

1. 93. *δύλον ἄλλον*, i.e. 'besides' the constant false promises.

1. 94. *στήσασθαι ἱστὸν* is, properly, to 'erect the loom itself.' Here it is to 'set up a large web,' or rather to set up the *warp*, i.e. the vertical threads, which hung from the *ζύγον* or top piece of the frame of the loom. The weaver when at work threw the shuttle (*κερκὶς*, Od. 5. 62) through the threads of the warp, and then had to cross over to the other side, to pick up the shuttle and send it back. This walking across was technically called *ἐποίχεσθαι*, Od. 5. 62.

1. 96. *ἐμοί*, the possessive pronoun, as in Od. 3. 325, 475.

1. 97. Join *ἐπειγόμενοι τὸν ἐ. γ.*, 'though eager for.'

1. 99. *εἰς ὅτε κεν*, as we say, 'against the time when.'

1. 100. *τανηλεγῆς*, 'the outstretcher,' a picturesque epithet, alluding to the body 'streaked' for burial, from *ταν-αὖς... λέγω*, root AEX, 'to lie.'

1. 102. *κῆται*, § 23. 6.

1. 104. *ἐνθα καί*, 'so then she would weave.' *καί* = she *really* did, as she said she would.

1. 105. *ἀλλύεσκε*, §§ 7 and 17. 6. *παραθείτο*, 'when she had set at her side.' Optative of repeated action after a historic tense; cp. Od. 4. 222.

1. 108. *καὶ τότε δῆ*. A common formula for the introduction of the apodosis.

1. 110. *τὸ μὲν*, sc. *φᾶρος*.

1. 113. i.e. *γαμέεσθαι τούτῳ ᾧτινι πατὴρ γαμέεσθαι κελεύει καὶ ὃς ἀνδάνει αὐτῇ*. See on sup. v. 54.

1. 115. The apodosis to *εἰ δ' ἔτι* is forgotten in the long parenthesis which follows; but it ultimately comes, though changed in form, in v. 123.

1. 117. *ἐπίστασθαι... κέρδεα... φρένας* stand as three accusatives, descriptive of the gifts *ἃ οἱ δῶκεν Ἀθήνη*.

1. 118. *τὴν ἀκούομεν*, sc. *ἐπίστασθαι* or *νοῆσαι*. 'Such as we have never heard that any of the dames of old [knew], of those who,' etc. We should expect *εὐπλοκαμίδων* 'A., but these words are attracted into

the case of the relative. For Tyro and Alcmena, see on Od. 11. 235, 266. Mycene was a daughter of Inachus.

1. 121. The full phrase would be *νοήματα ὁμοῖα νοήμασι Πηνελοπείης*. For a similar brachylogy, see Od. 4. 279, and cp. *κόμαι Χαρίτεσσιν ὁμοῖαι*, 'hair like the [hair of the] Graces,' Il. 17. 51.

1. 125. *τιθείσι*, § 23. 1.

1. 126. *ποιεῖτ[αι]*, § 6.

1. 128. *Ἀχαιῶν*, genit. after *ῶ*; cp. Od. 5. 448.

1. 131. *πατήρ δ' ἐμὸς*, 'and my father is in some other part of the world, whether he be alive or dead.' For the *ῆ*, see on Od. 1. 175; the conjunction is omitted with the first clause, as in Od. 4. 110, 837.

1. 132. *ἀποτίνειν*, sc. 'the amount of dowry which Penelope originally brought with her to the family of Odysseus.'

1. 134. *ἐκ γὰρ τοῦ*, 'for from him, her father.'

1. 135. *ἀρήσεται*, § 6.

1. 137. *μῦθον*, sc. 'the order to depart.'

11. 139-145 = Od. 1. 374-380.

1. 148. *ἕως μὲν ῥα*, 'for a while,' generally expressed by *τέως*. *ἕως* one syllable, § 4. 3.

1. 151. *πολλά*. Several good MSS. read *πυκνά*, 'with rapid beats.'

1. 152. *ἐς δ' ἰδέτην*, 'And they glared down on the heads of all, and their look boded death. And having torn each other round cheek and throat,' etc., *ἀμφὶ* being retracted to the first clause. This usage is very rare in Homer. So perhaps *ἀμφὶ* may be taken as an adverb, 'all around,' and the accusatives be directly governed by *δρῦν*.

1. 154. *δεξιῶ*, sc. Eastward, the observer faced the North; cp. Il. 12. 239.

1. 156. *ἔμελλον*, by Attic rule *ἔμελλε*.

1. 158. *ὁμηλικίην = ὁμήλικας*, 'his peers.' *ἐκέκαστο* from *καίνυμαι*. For the infin. *γῶναι* introducing the points of excellence, cp. *ἀριστεύεσκε μάχεσθαι*, Il. 6. 460, Od. 5. 170.

1. 162. *εἴρω*, a present tense, found only in Odyssey = *dico*.

1. 166. *πολέσιν*, § 13. 5. 'He will prove a curse to many besides of us who dwell,' etc. Cp. *κακὸν πάντεσσι γεινόμεν*, Od. 16. 103.

1. 167. *εὐδείελος*, see Od. 9. 21.

1. 168. *καταπαύσομεν*, conjunct., § 3. 4, 'to check,' sc. *the suitors*, taken up in the following *αὐτοί*.

1. 171. *τελευτηθῆναι*, cp. inf. v. 280, 'will be accomplished.' The sense of futurity being transferred from the *φημι* = 'I foretell,' to the infinitive. Cp. *εἵπει φθίσθαι*, sc. *peritutum esse*, Il. 13. 666, *φαίη μυθήσασθαι*, Od. 3. 125. Cp. *νόμιζε πεσεῖν*, 'believe that it will fall,' Soph. Aj. 1082.

1. 172. *Ἰλιον εἰσανα. = ἐς Τροίην ἀναβήμεναι*, Od. 1. 210.

1. 178. Cp. Virg. Aen. 9. 399.

1. 180. Join ἐγὼ πολλὸν ἀμείνων σέο μαντεύεσθαι ταῦτα.
1. 181. ὑπὸ with accus. after φοιτᾶσι, 'moving to and fro beneath.'
1. 182. ἐναΐσμοι, 'significant.'
1. 185. ἀνιέης, ἀνίημι, 'to let loose,' 'to hound on.'
1. 186. ποτιδέγμενος, § 20. 4.
1. 189. παρ[α]φάμενος, 'having talked over.'
1. 190. ἀνιηρόσπερον, as if from ἀνιηρῆς not ἀνιηρός. αὐτῷ = Τηλεμάχῳ.
1. 191. This line has been generally rejected as an inappropriate imitation of Il. i. 562. εἵνεκα τῶνδε may mean, 'with the aid of all these omens of thine.'
1. 194. ἐν πᾶσιν, 'in presence of all.'
1. 195. ἐς πατρός, see sup. v. 55. ἀπονέεσθαι with long initial vowel *metri grat.* Cp. Od. 7. 119 and 12. 423, and see p. 225.
- Il. 196, 197 = Od. i. 277, 278.
1. 199. ἔμπης here, as always in Homer, = 'notwithstanding;' οὐ τινα is subdivided into οὐτ' οὐν... οὔτε.
1. 202. μυθεῖαι syncope for μυθέεαι, § 17. 3.
1. 203. βεβρώσεται, § 16. 3. ἴσα, 'recompense,' neuter plural in abstract sense, as φυκτὰ = 'escape,' Od. 8. 299.
1. 204. διατρίβειν μητρὸς γάμον occurs in Od. 20. 341. Here the verb is used with direct personal object, and γάμον is added as *accus. respectus*.
1. 206. τῆς, sc. Πηνελοπείης, 'the excellence of her,' or perhaps 'that excellence,' sc. which we all know of.
1. 210. ταῦτα = 'your departure from my house.'
- Il. 215-217 = Od. i. 281-283.
- Il. 218-223 = Od. 287-292.
1. 222. χεύω... κτερεῖξω, apparently conjunctive of aorist though parallel with δάσω. Yet χεύω may be the indicative future, χεύσω having dropped the σ.
1. 227. γέροντι may be most simply referred to Laertes. Others render, 'Ὀδυσσεὺς ἐπὶ τρεπέν οἱ [Μέντορι] οἶκον, [ᾧ] στε οἶκον] πείθεσθαι γέροντι [Μέντορι] καὶ [αὐτὸν] φυλάσσειν πάντα. The change of subject is not uncommon.
- Il. 228, 229 = sup. vv. 160, 161.
1. 230. πρόφρων, 'with all his heart,' adverbial to ἀγανδς and ἥπιος. To ἔστω the optatives εἴη and βέξοι answer.
1. 235. μνηστῆρας, subject, not object, to ἔρδειν.
1. 237. παρ[α]θέμενοι, 'jeoparding,' lit. 'staking,' as Lat. *pono*. σφδς § 15. 2.
1. 240. ἄνεω, with iota subscript, is nominative plural from ἄνεως, Attic form of ἄναος = ἀναυδος. Buttmann would write ἄνεω or ἀνέω as an adverb, like οὕτω. In ἡ δ' ἄνεω δὴν ἦστο the number and gender show that ἄνεω must be adverbial there (Od. 23. 93).
1. 245. Leiocritus threatens Mentor thus—You call us few (v. 241),

and so we are in comparison with the Ithacensians, but remember that you stand alone, 'and it is terrible work to fight about a meal with men who moreover [*καὶ*] outnumber you.' Even Odysseus would not stand before us, and shalt *thou* stand? This interpretation alone fits in with the context.

1. 250. ἐλθόντ[ι], § 3. ἐπίσποι (ἐφέπω). αὐτοῦ, 'there.'

1. 255. Trans. 'He will have to wait a long while and hear news of his father in Ithaca.'

1. 257. αἰψήρην, some render as = αἰψα. Better as a descriptive epithet, 'quick to disperse,' at his bidding.

1. 261. With νίξεσθαι ἁλός, local genitive, cp. λούεσθαι ποταμοῦ, II. 6. 508. Others describe it as a *partitive* gen.

1. 262. δ' χθιζὸς θ. ἦ, *tu qui venisti besternus deus*. We might expect κλυθί μιν, θεὸς δ' χθιζὸς ἦλ. But the *θεὸς* is drawn into the relative clause.

1. 263. ἡεροειδής, 'hazy;' ἀήρ is never 'clear' air.

1. 269. προσήδα, governs both accusatives. φωνήσασα = 'having lifted up her voice,' intransitive.

1. 270. οὐδ' ὅπιθεν. Thou hast not been, 'nor in time to come shalt thou be.'

1. 272. οἷος ἐκείνος ἔην, supply τοιοῦτόν σε εἶναι. ἔργον τε ἔπος τε seems to signify, 'all that should be said or done.' Cp. II. 15. 234 φράσσομαι ἔργον τε ἔπος τε.

1. 274. οὐ and not μὴ, as the negative only qualifies κείνου and not the whole sentence; cp. Od. 12. 382.

1. 284. ὅς, as the gender shows, only takes up the word θάνατον, disregarding κῆρα. ἐπ' ἡματι = 'in [one] day.' Cp. II. 10. 48. So ἐφημέριος = 'in the course of a day,' Od. 4. 223.

1. 286. τοῖος . . ὅς τοι, 'so good . . as that I,' etc., the ὅς τοι explaining how the kindness will work; cp. Od. 11. 135, 549.

1. 289. ἄρσον, § 19. 2.

1. 293 = Od. 1. 395.

1. 295. ἐνίεναι, sc. νῆα, 'to launch.'

1. 298. τετιημένος, cp. Od. 1. 114.

1. 300. ἀνιέμενους, 'ripping up,' lit. = 'letting loose in an upward direction.' The knife is put in at the lowest part and works towards the head. Cp. κόλπον ἀνιέμενη, II. 22. 80.

1. 301. Join κίε ἰθὺς Τηλεμ. Od. 1. 119.

1. 302. ἐνέφω οἱ χειρὶ, 'he fastened on his hand;' i.e. grasped his hand. χειρὶ dative after ἐνέφω and not instrumental. Cp. Od. 3. 374; see also Aen. 8. 124. ἐξονομάζειν does not always mean, 'called him by name,' as, e.g., in Od. 5. 181, but it always implies a direct personal address.

1. 304. ἔργον τε ἔπος τε, in apposition to κακόν.

l. 305. ἐσθιέμεν, κ.τ.λ. Infinitive for imperative. μοι = 'I prithee,' ethical dative.

l. 306. Ἀχαιοί, here = Ithacensians.

l. 311. ἀκίοντα, supply με or τινά.

l. 312. ἡ οὐχ (§ 4. 3) ἄλλῃς ὥς = *nonne satis est quod?*

l. 313. ἦα, § 23. 4. Instead of a fresh sentence introduced by δέ, Attic style would have put ἐμοῦ ἐτι νηπίου ὄντος.

l. 316. Join ἐπι-ύλῳ = *quomodo vobis inmittam.*

l. 319. ἔμπορος, 'a passenger, for I am not to be (γίγνομαι) possessed of ship or rowers.'

l. 321. ἦ ῥα, 'he spake;' not a shortened form for ἔφ-η, but an imperfect from a defective ἦμι, corresponding to Lat. *á-j-o*, i. e. *aio*.

l. 322. ῥεῖα, 'lightly,' 'without more ado.' The line was rejected, as a late interpolation made to introduce the *μηνστήρης*.

l. 324. εἶπεσκε, § 17. 6. τις = 'one and another.'

l. 327. ὃ γε, see on Od. i. 4, and cp. the use of *ille*, Virg. Aen. 5. 457.

ἐπεὶ νύ περ. 'Since you see he is so terribly set [upon killing us].'

l. 334. The meaning of the gibe is that *now* the suitors find enough to do in eating the substance of Telemachus; but it would be double trouble to have to make a division of it, should he die.

l. 336. ἦδὲ [τοῦτω] ὅς τις. Cp. sup. v. 29.

l. 337. κατεβήσето, § 20. 3. The *κατὰ* is explained by Od. 4. 680.

l. 338. Join νητός ἐκεῖτο.

l. 343. καὶ = καίπερ.

l. 345. δικλίδες, (κλίνω), doors 'folding double.' Such doors (Il. 12 455 foll.) had double cross-bars to secure them.

l. 346. ἐσχ' = ἔσκε, § 23. 4. This does not mean that she slept and lived in the store-house, but was constantly about it at all hours of the day and night.

l. 350. λῥώτατος, (λάω), 'nicest.' For this form of comparison in an adjective with long penult., see § 12. 6.

l. 351. κάμμορον, § 7. διομένη, 'expecting.'

l. 356. ἀθρόα, predicat. with τετύχθω, 'let them all be made ready together.'

l. 363. φίλε τέκνον, *constructio ad sensum*.

l. 365. μούνος, may = 'all alone,' as Od. 3. 217; but comparing Od. 16. 117 foll.

ἡμετέραν γενεὴν μούνωσε Κρονίων,
μούνον Λαέρτην Ἀρκείσιος υἱὸν ἔτικτε
μούνον δ' αὐτ' Ὀδυσῆα πατὴρ τέκεν, αὐτὰρ Ὀδυσσεὺς
μούνον ἔμ' ἐν μεγάροισι τεκὼν λίπεν,

it would rather mean her 'only child.'

l. 367. αὐτίκ' ἰόντι, 'directly you start.'

1. 369. μέν αὖθ' = μένε αὖθι, 'remain here, abiding amongst thy possessions.'

1. 370. ἐπὶ is followed by the accusative here as if the sentence ran κακοπαθοῦντα ἀλλάγησθαι ἐπὶ πόντον.

1. 373. μυθήσασθαι, for the tense, see sup. v. 171, 'not to tell my mother before the eleventh or twelfth day be come, or she herself miss me.' The construction with πρὶν changes from conjunct. to infin. A converse change is found in Il. 17. 504 foll.

1. 375 = Od. 4. 749.

1. 376. Join κατ-ιάπη = 'damage.'

1. 377. ἀπώμνυ, 'swore she would not;' so ἀπώμοτος, Soph. Antig. 388. Others render, 'swore unreservedly;' so ἀπ-ειπεῖν, Od. 1. 91.

1. 378 = Od. 10. 346.

1. 385. ἀγέρεσθαι, an aorist inf. with irregular accent; the rule requiring that it should fall on the penult. The old critics regarded it as a shortened form of the pres. ἀγείρεσθαι.

1. 387. ὑπέδεκτό οἱ, 'promised it him.'

1. 391. ἐσχατῇ, 'at the outer edge,' i.e. the mouth of the harbour.

1. 396. πλάζε, 'bewildered.'

1. 398. εἶατ[ο] = ἦντο, § 23. 7.

1. 403. εἶατ[αι] = ἦνται. See also § 6.

1. 404. ἴομεν (for ἴωμεν, § 3. 4), with the genit. ὁδοῖο, cp. Od. 1. 195.

1. 409. ἴς Τηλεμ., for the periphrasis = 'the mighty Telemachus,' cp. Od. 7. 167.

1. 412. ἄλλαι δμῳαί, 'nor the handmaids *either*.' Cp. Od. 1. 132.

1. 416. ἀνέβαινε νηὸς (cp. Od. 9. 177) follows the analogy of the construction with ἐπιβαίνειν. Generally ἀναβαίνειν, when used with a case directly, takes the accus., Od. 3. 481, 492. ἦρχε, 'led the way.'

1. 420. ἱκμενος, properly ἱκόμενος from ἱκω, like Lat. *secundus* from *sequor* = 'favouring.' The favouring wind is in the same way called ἑσθλὸν ἑταῖρον, Od. 11. 7. οὔρος is from ὄρνημι = 'the speeder on.'

1. 421. κελάδοντα, 'whistling;' cp. Ζέφυρον κελαιδινόν, Il. 23. 208.

1. 423. ὄπλων ἄπτεσθαι, 'to lay their hands to the tackling.'

1. 424. Trans. 'And they raised and fixed the pine-mast inside the hollowed centre-block, and fastened it down with the forestays.' The μεσού[ο]μη signifies anything 'constructed in the middle,' e.g. the recess between two pilasters or beams in a house, Od. 19. 37; here of a vertical timber trough or three-sided box in a ship that held the mast upright. (See Illustration in Frontispiece.)

1. 425. πρότοναι are two ropes from the masthead to the bows. The ships only carried one square sail, so ἱστία includes all the sail-rigging as well.

1. 428. πορφύρεον, from the same root as in φρέ-αρ with reduplication, 'bubbling up;' others take it of colour (φύρω, 'to make turbid'), viz.

the 'dark' wave of ruffled water that does not break into white foam.
Cp. Virg. Georg. 4. 357.

1. 430. *δησάμενοι ὄπλα* = 'having made fast the sheets,' as the wind was blowing fair.

1. 431. *ἐπιστεφείας, κ.τ.λ.* See on Od. I. 148.

1. 434. *ἥω*, 'all through the morning;' accus. of duration.

BOOK III.

1. 1. This introduces the third day of the events in the *Odyssey*. *λίμνην*, (*λείβω*), here of the sea, as in Il. 13. 21 *βένθεσι λίμνης*.

1. 2. *πολύχαλκον*. This seems to mean 'of solid brass,' like *σιδήρεος οὐρανός*, Od. 15. 329. Others render, 'bright like polished brass.' *φασίναι*, 'give light,' as in Od. 7. 102; 12. 383.

1. 3 = Od. 12. 386.

1. 4. *οἱ δὲ*, i.e. Telemachus and Athena. *Πύλον*—the position of the home of Neleus has always been a doubtful question. Strabo, the geographer, placed it in Triphylia, south of the river Alpheus, but the Messenian Pylos, on the coast (cp. the epith. *ἡμαθόεντα*, Od. 1. 93) opposite the island of Sphacteria, suits the story far better. From this Pylos, Telemachus reaches Sparta on the second day (Od. 4. 1), having rested one night at Pherae (3. 485), which lies in the straight line between the Messenian P. and Sparta.

1. 5. *ἕξον*, (*ἕκω*), § 20. 3. *τοῖ = οἱ Πύλιοι*.

1. 7. *ἐννέα ἔδραι*. Nestor (Il. 2. 591 foll.) was lord over nine townships represented here by nine groups of sacrificers.

1. 8. *προϋχόντο*, 'held in front of them,' 'ready for sacrificing.' Cp. *πρὸ δὲ δοῦρατ' ἔχοντο*, Il. 17. 355. *ἑκάστοθι* = at each of the nine ἔδραι. This gives a sum of 81 victims and 4500 men.

1. 9. *μυρία*, see on inf. vv. 456 foll. *σπλάγχνα* includes heart, liver, lungs, etc.

1. 10. *οἱ δ' ἰθὺς*, 'now the others straightway put into shore.'

ἕισης, seems to mean 'fairly trimmed,' of a ship that 'steadies with upright keel.' The Schol. prefers to take it of the equal rounding of the vessel's hull, interpreting it by *ισόπλευρος*. Cp. *ἀσπίς παντός' ἕιση*, Il. 3. 347.

1. 11. *στεῖλαν ἄειραντες*, 'they furled the sails by brailing them up.' A sail is 'brailled up' when instead of being lowered from the mast altogether it is hauled up tight to the yard. This would be done when the crew purposed only to make a short stay. *ἐκ δ' ἔβαν αὐτοί*, that is, after mooring by stones cast out at the ship's bows (*εἶναι*), they hauled the stern close into the shore by the *πρυμνήσια*, and so landed; for they had no small boats.

1. 15. *ἐπέπλωσ*, a second aor. from *ἐπι-πλώω*, another form of *πλέω*.

1. 18. εἶδομεν, for εἶδαμεν, (οἶδα), § 23. 8 = 'let us learn.'
1. 19. λίσσεσθαι, infin. for imperat. αὐτὸς, emphat., 'you yourself.'
1. 22. πῶς τ' ἄρ' προσπτ. ἄρ' for ἄρα by apocope, § 7.
1. 23. μυθοῖσι, 'I have never yet proved myself *in* speeches;' different from *πειράσθαι τινας*. Cp. *ἔπεσιν πειρήσομαι [αὐτῶν]*, ll. 2. 73.
1. 27. οὐ . . οὐ. The οὐ, which negatives the whole sentence, is repeated again before the *σε* to emphasise it. Cp. Od. 8. 32.
1. 28. τραφέμεν is generally taken as a form of the second aor. inf. act. *τραφέειν* with neuter signification; others regard it as a syncopated form for *-ήμεναι*, i. e. *τραφήναι*.
- ll. 29, 30 = Od. 2. 405, 406.
1. 33. They were already roasting some of the meats, and were preparing others by 'piercing' (*ἐπειρον*) them with the spits.
1. 39. παρ, § 7. φ from the possessive *υς*.
1. 41. δειδισκ. The act of 'welcome' was performed by holding out the full cup towards the guest. Cp. *δέπαϊ δειδίσκετο*, Od. 18. 121.
1. 44. τοῦ γάρ, 'for it is a feast in his honour that you have fallen upon.' ἀντῶν, as inf. v. 97.
1. 45. εὖξαι, for εὖξαι, § 3. 4. ἡ θέμις, 'which is right,' ἡ being assimilated to the gender of *θέμις*, as in Lat. *si qua est ea gloria*, Virg. Aen. 7. 4.
1. 48. εὔχεσθαι = 'is a worshipper.'
1. 49. ὁμηλική, lit. 'there is to me equality of age with him.' Trans. 'his years and mine are the same.'
1. 52. δίκαιος means a 'proper' man, who, as we say, 'knows what he is about.' One who practises *δίκη*, = the usual behaviour or custom of men. Cp. Od. 4. 691.
1. 58. Join ἀμοιβὴν ἐκατόμβης.
1. 60. Join πρήξαντα [ἐκείνο] οὐ ἔνεκα δεῦρ' ἰκόμεσθα.
1. 62. Trans. 'Thus she made her prayer accordingly' [*ἔπειτα* seems only to take up the circumstances of the scene, cp. *ὣς ὁ μὲν ἐνθ' ἡρᾶτο*, Od. 7. 1], 'and was herself bringing it to pass.' She seemed to be a mere mortal dependent upon Poseidon's good pleasure, but was really a goddess who could answer prayer herself.
1. 63. δέπας ἀμφικ., 'a goblet with double cup,' i. e. forming a cup at either end, something like an hour-glass open at top and bottom.
1. 64. ὧς δ' αὐτως = the later form *ὡσαύτως* δέ.
1. 65. ὑπέρτερα = the 'upper' or outside meats, in opp. to the *σπλάγχνα*. ἐρύσαντο = 'drew them off the spits.'
1. 68. Γερήνιος, of Gerenia, a Messenian town, where Nestor took refuge when Heracles sacked Pylos. *ἱππότα*, § 9. 3.
1. 69. ἐρέσθαι, second aor. infin. from Epic pres. *είρομαι*.
1. 71. πόθεν πλεῖτε, (πλέω), 'from whence are ye sailing over the watery ways?' The forms *κέλευθα* and *-θοι* are both found; cp. Od. 10. 86.

11. 71-74 = Od. 9. 252-255.

1. 72. ἦ τι .. ἦ. These are two separate direct questions; see Od. 1. 175 for the general rule for the accentuation of ἦ in double questions. *πρήξιν*, 'business,' especially 'commerce;' cp. *πρήκτες*, Od. 8. 162. *ἀλάληθε*, perfect with pres. signif. from *ἀλάομαι*; cp. Od. 2. 370. This word suits *μαυδίως* = 'recklessly,' but is used by *zeugma* with *κατὰ πρήξιν* also.

1. 73. οἶά τε, see on Od. 9. 128. With the whole passage, cp. Thucyd. 1. 5. 2 *δηλοῦσι δὲ τῶν ἡπειρωτῶν τινὲς ἔτι καὶ νῦν, οἷς κόσμος καλῶς τοῦτο ἐρῶν [sc. τὸ ληστεύειν], καὶ οἱ παλαιοὶ τῶν ποιητῶν τὰς πύστεις τῶν καταπλέοντων πανταχοῦ ὁμοίως ἐρωτῶντες, εἰ λησταὶ εἰσιν, ὡς οὔτε ὦν πυνθάνονται ἀπαξιούντων τὸ ἔργον, οἷς τ' ἐπιμελὲς εἶη εἶδέναι οὐκ ὀνειδίζοντων.*

ἀλῶνται, § 18. 2.

1. 74. *παρ'αθέμενοι*, 'jeoparding their lives by bringing mischief,' etc.

1. 78. This line is wanting in the best MSS, and is rightly rejected here as introducing a repetition of *ἴνα* that is unhomeric. It is probably interpolated from Od. 1. 95.

1. 80. εἰμὲν, § 23. 4.

1. 81. *ὑπονῆγιον*, 'at the foot of Mt. Neion;' cp. Od. 1. 186. *εἰλή-λουθμεν* for *εἰληλούθαμεν* = *ἐληλύθαμεν*.

1. 83. *κλέος*, see on Od. 1. 282. Cp. also *πενσόμενος μετὰ σὺν κλέος*, Od. 13. 415.

1. 87. *πενθόμεθα*, so *πείθομαι*, inf. v. 187, and *ἀκούετε*, inf. v. 193, where our idiom uses an historic tense.

1. 88. *ἀπευθέα θῆκε*, 'has kept it untold.'

1. 92 = Od. 4. 322.

1. 95. Join *περὶ ... ὀδυρόν*, 'wretched exceedingly.'

1. 96. Join *αἰδόμενος* and *ἐλαίρων* with *με*. Trans. 'And do not speak comfortably through any consideration or pity for me, but tell me frankly how you got a sight of him.' Cp. *ἀντάν*, sup. v. 44.

1. 99. *ἔπος .. ἔργον*, see on Od. 2. 272. *ὑποστὰς*, 'having made his promise.'

1. 101. *ἐνίσπες*, imperat. of second aor. of *ἐνέπω*, like *σχῆς, θῆς*, is a contracted form of *ἐνίσπ-εθι*. The other form of the imperat., *ἐνισπε*, is found in the middle of a verse, as Od. 4. 642; *ἐνισπες*, Il. 24. 388, is the indic. mood.

1. 103. *ἔπει* here is followed by no actual apodosis. It would be possible to introduce one after *μαρνήμεθα*, v. 108, e. g. *ἐγὼ δὲ κέ τοι καταλέξω*. But, really, the form of the sentence is forgotten in the excitement of speaking. For a similar use, cp. Od. 4. 204.

1. 104. Join *μένος .. ἀσχετοί*, 'invincible in spirit.'

1. 106. *ᾧπρην ἄρξειεν Ἀ.*, 'wherever A. might be our guide.' The optative of circumstances repeated from time to time.

1. 107. ὅσα μαρνάμεθα = ὅσα ἀνέτλημεν μαρνάμενοι.

1. 108. κατέκταθεν, (κτείνω), § 22. 1.

1. 110. θεόφιν, § 12. 1, 'a counsellor equal in weight to Gods.'

1. 112. περί, sup. v. 95. θέειν, (θέω), § 3. 2. 112 = Od. 4. 202.

1. 113. ἐπὶ τοῖς, 'upon,' i. e. 'besides these.'

1. 114. Trans. ['It could not all be told] not even though thou shouldst abide here for five, aye! and for six years, and shouldst question me of all the ills that we noble A. endured, ere that, thou wouldest return home, wearied out.'

1. 118. ἀμφιέποντες = *occupati circa eos*.

1. 120. Trans. 'Then no one ever chose to match himself face to face with him in wisdom, since O. was far superior in all manner of craft.'

1. 124. It is simpler to render both *εὐκότες* and *εὐκότα*, 'like.' Verily, the speaking is like his; nor would you think that a young man would speak thus like [one so much older]. Others translate both words 'seemly;' or the first 'like,' and the second, 'seemly.'

1. 126. εἰως, (§ 3. 2), here = *τέως*, 'all that while.'

1. 127. ἀγορῇ, the general assembly of the people; βουλῇ, the cabinet council of the *γέροντες*. Cp. Od. 2. 26. See also Il. 2. 50-53

κέλευσε

κηρύσσειν ἀγορήνδε Ἀχαιοὺς...

βουλὴν δὲ πρῶτον μεγαθύμων ἰξε γερόντων.

1. 129. [ἐ]φραζόμεθα, 'we schemed how the best issue might be secured for the A.' *ἄριστα*, neut. plur. used as an abstract noun. Cp. Isea Od. 2. 203, *φυκτὰ*, 8. 299.

1. 131. Modern editors generally reject this line, as inconsistent with the following one, and as anticipating the account of the departure inf. v. 152.

1. 132. καὶ τότε. Here begins the apodosis.

1. 133. πολέες, § 13. 5.

1. 137. They summoned an assembly, 'thoughtlessly and not in order,' by appointing it for evening. As clear heads were needed, morning would have been the proper time. The words of δ'... Ἀχαιῶν are parenthetical, giving the reason why the assembly was οὐ κατὰ κόσμον.

1. 139. *βεβαρηότες*, a second perf. from *βαρέω* with intrans. signification.

1. 142. Join νόστου ἐπ' εὐρ. v. θ.

1. 143. ἐήνδανε (*ἀνδάνω*), with double augm. βούλετο, 'he preferred.' Cp. inf. v. 232.

1. 146. οὐδὲ τὸ, 'nor did he know this, viz. that she was not minded to comply;' sc. Ἀθηναίη.

1. 151. ἀίσταμεν (*ἄημι*), 'we rested:' properly of 'breathing' in sleep. Cp. *πνέοντα ὑπνῳ*, Aesch. Cho. 619.

1. 152. πῆμα κακοῖο, 'the curse of misfortune.' Join ἐπ-ήρτυε.

1. 154. βαθύζωνος describes the wearing of the ζώνη not high under the

breast, but low down over the hips : as we make the distinction between 'short and long waist.'

1. 155. ἡμίσεες δὲ, the antithesis to οἱ μὲν (v. 153), who appear again as ἡμίσεες in v. 157.

1. 157. θαύνομεν, sc. νέας, to which the following αἱ δὲ refers.

1. 158. μεγακήτεα, 'gulfy,' connected with κητάεις, καιάδας, χανδάνω. See Buttmann Lexil. § 70.

1. 161. Join ἐπι-ῶρσε, as in inf. v. 176.

1. 162. Join ἀποστρέψαντες νέας. ἀμφιέλισσαι occurs only in the fem. gender as an epith. of ships. The lexicons give the meaning 'rowed on both sides,' or 'rocking from side to side.' It is more probably as descriptive epithet of the ship's shape = 'rounded at either side,' (ἐλιξ). This would be parallel to the later phrase στρογγύλη ναῦς. Join οἱ μὲν .. ἀμφ' Ὀδυσσ. = 'Odysseus and his followers.'

1. 164. Though later writers employed ἐπήρα as one word, it would seem that in the Homeric phrase ἐπὶ belongs to φέροντες, or is used adverbially. ἦρα may be (vide Buttm. s. v.) an accus. sing. from ἦρ = χάρις or an accus. plur. from an adjective ἦρος (ἄρω). In Il. 14. 132 we have θυμῷ ἦρα φέροντες.

1. 166. δ = 'that,' Lat. *quod*.

1. 168. νῶι, (§ 15. 1) = 'me and Odysseus.'

1. 169. ἐν Δέσβῳ. The first day's voyage was to Tenedos (v. 159), the second to Lesbos. 'In Lesbos he found us debating on our long voyage home, whether we should go above steep Chios in the direction of the Psyrrian isle, keeping it (νῆσον) on the left, or below Chios past gusty Mimas.' There would be a choice of routes from Lesbos to Euboea; the first, directly across the Aegean, passing outside Psyra which lies W.N.W. of Chios; the second, between Chios and the Erythraean peninsula, and thence by short voyages from Cyclad to Cyclad till they made Euboea.

1. 170. παιαπαλόεις, expressing the rugged lines of upheaved rock on the Chian coast, from παιπάλλω a reduplicated form from πάλλω, as δαίδαλλω from root ΔΑΛ.

1. 176. αἱ δὲ, sc. νέες.

1. 177. ἰχθυόεντα, like Horace's *belluosus Oceanus* (Od. 4. 14. 47), refers to the dangers of the sea. The Greeks in the heroic period reckoned fishes among beasts of prey (cp. ἰχθύες ὠμῆσται, Il. 24. 82), and never ate them except under pressure of hunger. Trans. 'monster-teeming deep.'

1. 178. At Geraestus, the S. promontory of Euboea, where was a temple of Poseidon, 'they put in to shore during the night.'

1. 179. ἐπὶ .. ἔθεμεν, sc. on the altar. With πέλαγος μετρ., cp. Virg. Georg. 4. 389 *aequor curru metitur*.

1. 181. Τυδείδῳ, § 4. 3.

1. 182. ἴστασαν, the imperfect tense, is a probable conjecture for the commoner reading ἔστασαν, which is described as a shortened form for ἔστησαν, first aor. third plur.

ἔχον, sc. νέας. 'I kept my ships sailing for Pylos;' so ἔχειν with ἵππους = 'to keep driving,' Il. 3. 263. Cp. Od. 9. 279; 10. 91.

1. 184. φίλε τέκνον, Od. 2. 363. ἀπειθήs, active, 'without tidings;' in sup. v. 88 it is used passively.

1. 185. κείνων, genit., depending on οἶδα, as in Il. 12. 228 ὡς σάφα θυμῷ εἶδείη τεράων. Οἷ τε .. οἷ τε are then the subdivisions of the whole number.

1. 187. πύθομαι, cp. sup. v. 87. ἤ, sup. v. 45. κεύθω properly means to 'keep in the dark,' like Lat. *celare*, and so used with personal object.

1. 188. ἐγχεσι-μόρους. The termination is of uncertain origin. The older commentators referred it to μόρα, others to μαρ-μαίρω, in the sense of 'brilliancy' or 'distinction.' Perhaps it is connected with root MEP, appearing in μερ-μερίζω, Lat. *me-mor*, 'men whose thoughts are about ἔγχεα.'

1. 190. Ποιάντιον, 'of Poes,' a prince in Thessalian Magnesia.

1. 193. ἀκούετε, cp. sup. v. 87. Join καὶ αὐτοί, to which the participial sentence is a concessive addition; 'though far away.'

1. 194. Trans. 'How he came,' etc.; the accent on ὧς is from the enclitic τε that follows.

1. 195. ἐπισμυγερῶς, 'miserably,' from μογερὸς (μόγος), the σ is inserted as in σ-μικρὸς; the change of ο to υ is the same as in ἐπάνυμος from ὄνομα. κείνος ἀπέτισεν, sc. Αἰγισθος.

1. 197. κείνος ἐτίσατο, sc. Ὀρέστης. The word πατροφονῆα, generally meaning one who slays his own father, is explained by the addition ὅ .. ἔκτα, see on Od. 1. 1.

1. 198 = Od. 1. 300.

1. 199. This and the next line are bracketed, as being an interpolation from Od. 1. 301, 302.

1. 203. ἐτίσατο, sc. πατροφονῆα. Trans. 'And the A. will spread his fame abroad, even for men yet unborn to hear of.' Modern edd. concur in the reading πνύσθαι, the majority of MSS. give ἐσσομένοισιν αἰοδῆν.

1. 205. περιθεῖεν, 'invest me with,' cp. ἐπειμένος ἀλκῆν, Od. 9. 214.

1. 206. τίσασθαι τινά τινος. Here only and Il. 3. 366 τίσασθαι τινα κακότητος.

1. 209. The words καὶ ἐμοί, in this line, are not superfluous after the μοι of v. 208, if it be merely used in an unemphatic ethical sense = 'I'm sorry to say.' Others explain the second clause as a corrective epexegetis, p. 228. τετλάμεν, perfect with pres. signification. ἔμπης, here, as always in Homer, 'notwithstanding.'

1. 214. Nestor supposes either that Telemachus has voluntarily ceded his rights, or that, influenced by some oracle, the populace are making common cause with the pretenders to the crown.

1. 216. Trans. 'Who knoweth whether he (sc. thy father, sup. v. 209) having come may take vengeance on their outrages, either by himself alone, or all the Greeks together?' sc. ἀποτίσονται ἐλθόντες. It is uncertain whether ἀποτίσεται be the fut. indic., or, as is more likely, be put for ἀποτίσῃται. Join σφι with the verb = 'on them.'

1. 218. εἰ γὰρ, 'if only!' spoken as a wish expressed, but taken up again in v. 223, after the parenthesis, so as to form the protasis to the sentence τῷ κέν τις. 'In that case, many a one of those suitors would forget all about his marriage.'

1. 227. οὐκ ἔν μοι γε = 'This could never take place, as far as any hopes of mine go.' Cp. ἐμοὶ δέ κεν ἀσμένῳ εἴη, Il. 14. 108.

1. 230. σε ἔρκος, see on Od. 1. 64.

1. 231. Trans. 'A god indeed, if he chose, could bring a man safe home even from afar.' So ἐς οἶκον σωθῆναι, Hdt. 4. 97. For this absolute use of the optat. mood, cp.

ταύτου γ' ἐσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο
ἀμφοῖ νοστήσασιν,

Il. 10. 247. οὐ τις πείσειε γυναῖκα, Od. 14. 122. Cp. also inf. v. 321.

1. 232. βουλοίμην. The contrast is between reaching home safe at last, after much suffering, and a speedy return like Agamemnon's, which so soon had a fatal ending. With βούλεσθαι ἤ, cp. inf. Od. 11. 489.

1. 235. Join ὑπ' Αἰγ. καὶ ἧς ἀλόχοιο. The dat. δόλφ stands alone, 'by craft.'

1. 238 = Od. 2. 100.

1. 241. ἐτήτυμος, reduplicated form of ἔτυμος (ἐτεὺς from εἰμί, properly meaning, that which is), stands here almost in an adverbial sense, 'For certain, there is no more return for him.'

1. 242. φράσσαντο, (φράζομαι), 'designed,' § 19. 1.

1. 244. ἐπεὶ περίοιδε, 'since he is acquainted beyond all others, with men's customs and thoughts.' So βουλῇ περιδμεναι ἄλλον, Il. 13. 728; cp. περί πάντων, Od. 1. 255.

1. 245. ἀνάσσειν, aor. mid. inf. of ἀνάσσειν, only found here. 'For they say that he hath been king through three generations of men.' γένεα, accusative of duration of time. τρίς, *ter*, is here equivalent to τρία. So, speaking of Nestor, the poet says, Il. 1. 250-52

τῷ δ' ἤδη δύο μὲν γενεὰν μερόπων ἀνθρώπων
ἐφθίατο . . μετὰ δὲ τριτάτουσιν ἀνασσειν.

The Greeks reckoned a generation at about thirty years. So Hdt. 2. 142 γενεὰν γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστιν.

1. 246. Join ὥς τε ἀθάνατος, 'like an immortal.'

1. 251. Ἄργεος, a genit. of place. So οὐτ' ἠπείροιο μελαίνης οὐτ' αὐτῆς Ἰθάκης, Od. 14. 97; cp. Od. 1. 24. Ἀχαικόν, as distinguished from Πελασγικόν Ἄργος in Thessaly, Il. 2. 681.

l. 252. ὁ δὲ θαρσ., though put as an independent sentence, is equivalent to, 'so that he had the courage to slay him.'

l. 255. ἦ τοι μὲν, 'Verily, thou thyself suspectest this, how it would have turned out, if,' etc. Another reading is ὥς περ ἐτύχθη, followed by a full stop; meaning that Telemachus was right in suggesting that such an outrage implied the absence of Menelaus.

l. 256. For ζῶντι others read ζῶν γ' = 'If he had found him so much as alive,' to say nothing of what he would have done, had he caught him red-handed.

l. 258. τῷ, 'in that case.' The particle κε must be repeated with κατέδαψαν, dilaniassent. Join οὐδὲ θανόντι. The nom. to ἔχεναι is Ἀχαιοί, not expressed.

l. 260. The reading Ἀργεος gets over the difficulty of the digammated φάστεος after ἔκῃς, but introduces a geographical confusion. The other reading, ἄστεος = Μυκῆνης, inf. v. 305.

l. 261. μέγα, 'monstrous.'

l. 262. κείθι, sc. at Troy. πολέας, a dissyllable, §§ 4. 3; 13. 5.

l. 263. μυχῶ Ἀργεος, not so much = 'the heart of the Peloponnese,' as describing the position of Mycene, in the far corner of the plain of Inachos, in the Argive territory.

l. 266. δία, 'lady.' φρεσὶ, 'understanding.'

l. 268. εἵρυσθαι seems to be a syncopated form of the pres. infin. of ἑρύομαι with change of ε to ει, or to be formed on the analogy of verbs in μι.

l. 269. μιν. There are no less than four personages to whom this pronoun may refer: Agamemnon, the Minstrel, Aegisthus, and Clytemnestra. The two former may be dismissed as unlikely, leaving the decision between the two latter. Of Aegisthus it may be said that the gods had begun to prepare for his ruin as soon as he began to plan his treachery, and from this point his destruction works itself out without delay. But on the whole it is best to understand by μιν Clytemnestra; δαμῆναι will then mean to be 'overcome,' and to yield to Aegisthus. Cp. Il. 14. 315 θεῶς ἔπος.. θυμὸν ἐδάμασσαν, ibid. 353 φιλόττητι δαμείς. The words ἀλλ' ὅτε δὴ form then a direct antithesis to τὸ πρὶν μὲν, sup. v. 265.

l. 272. ὅνδε δόμενδε, cp. Od. 1. 83.

l. 274. ὑφάσματα, such e. g. as the πέπλος given to Athena, Il. 6. 302.

l. 276. ἡμεῖς μὲν γὰρ, 'now we.' See sup. v. 262.

l. 280. ἀγανοῖς. Sudden deaths of men were ascribed to the 'painless shafts' of Apollo: those of women to the arrows of Artemis. See Od. 11. 172.

l. 286. καὶ κείνος, 'he too.' This implies that Nestor had gone on alone.

1. 287. Μαλειά (Μάλεια, Od. 9. 80), the S.E. headland of the Peloponnese.
1. 290. τροφέντα, 'swollen,' 'big;' cp. τρύφι κῶμα, Il. 11. 307. Aristarchus read τροφέντο, *intumescebant*.
1. 293. αἰπεῖα εἰς ἕλα, 'sheer into the sea.'
1. 295. σκαῖον = 'western:' in geographical descriptions, the face fronts northward.
1. 296. The μικρὸς λίθος is the λισσὴ πέτρῃ of v. 293.
1. 297. σπουδῇ, 'with much ado,' = hardly; cp. μόγῃς.
1. 299. τὰς πέντε, 'the other five,' in opposition to τὰς μὲν, v. 291.
1. 300. Αἰγύπτῳ. Homer uses this word to express both the land of that name, and also the Nile, 'the river of Egypt.' Cp. Od. 4. 355, 477.
1. 301. 'Thus he indeed went wandering.' We should rather expect *ἔως*, which Nitzsch reads.
1. 303. τόφρα δέ, 'but in the meanwhile.'
1. 304. The common reading inverts the order of vv. 304, 305, putting only a comma at λυγρὰ. The order given in our text has the authority of the Scholiast on Soph. Electr. 267, by whom the lines are quoted. The mistake may have arisen from a misinterpretation of ταῦτα, which does not refer to what follows, but to the preceding words, sc. v. 264 foll. Aegisthus compassed Agam.'s death, and then, after the murder, ruled with a rod of iron for seven years over Mycene.
1. 306. τῷ δὲ ὀγδοάτῳ, 'but in the eighth year (cp. τῷ δ' ἄρα πέμπτῳ, Od. 5. 263) the noble Orestes came as an avenger upon him (κακὸν οἶ).' Cp. Od. 2. 166.
1. 307. Ἀθηνάων. This is a different account of the story from that followed by the Greek tragedians, who represent Orestes as sent to Phocis. The reading of Zenodotus here was ἀπὸ Φωκίῃων.
1. 308 = Od. 1. 300.
1. 309. δαῖνυ τάφον, 'gave a funeral feast.' So δαινύναι γάμον, Od. 4. 3. It is here implied that Clytaem. perished along with Aegisth.
1. 311. In βοῆν ἀγαθὸς the hero is represented as a general, shouting the word of command to his troops (μακρὸν ἄνσε, Il. 3. 81), or encouraging his friends, or striking terror into the foe. Cp.
εἰ μὴ ἄρ' ὀξὺ νόησε βοῆν ἀγαθὸς Διομήδης
σμερδαλέον δ' ἐβύησεν ἐποτρύνων Ὀδυσῆα. Il. 8. 91, 92.
1. 315. Join κατα-φάγωσιν.
1. 318. ἄλλοθεν, 'from abroad,' sc. ἐκ τῶν ἄν., 'from those nations from which one would never have a hope in his heart to return, whom storms have once drifted into so vast a sea.'
1. 319. For μέγα τοῖον, cp. Od. 1. 209.
1. 321. For ἔλπιτο without ἄν, see sup. v. 231.
1. 322. τὲ δεινὸν τε. The εἰ is lengthened because originally δεινὸς is spelt with the digamma, δφεινός.

l. 327. *λίσσασθαι*, infin. for imperat. *αὐτὸς*, the reading of Aristarchus; *αὐτὸν* the commoner reading.

l. 333. The tongues of the victims, as being the choicest portion, were cut out, and burned (inf. v. 341) in honour of the Gods.

l. 334. *τοιοῦ*, sc. *κοίτοι*, 'it is time for it.'

l. 337. *ἡ βᾶ*, see on Od. 2. 321.

ll. 338, 339 = Od. 1. 146, 148.

l. 340. *νώμῃσαν*. Cp. Od. 18. 418 *οἶνοχόος μὲν ἐπαρξάσθω δεπάεσσι*. This settles the construction of *δεπάεσσι*. The cups were not brought round but stood already on the board by each guest. The force of *ἐπὶ* in *ἐπαρξάμενοι* is that of 'in succession,' as in *ἐπ-οίχασθαι*. Cp. Od. 18. 425 *νώμῃσαν δ' ἄρα πᾶσιν ἐπι-σταδόν*. The meaning of the ritualistic word *ἄρχεσθαι* is 'to offer a first portion to the Gods.' Cp. *ἀπαρχαί, καταρχαί*. Putting these interpretations together, we have as the whole meaning, 'They served it round to all, having poured a first drop into their cups in succession.' The *κοῦροι* carried the bowl (*κητήρ*) and a ladle (*πρόχοος*), with which a drop was put into each cup; this drop was then poured out as a libation, and the cup filled for the man's own drinking.

l. 347. *ὥς . . κίοντε*, expegegesis of *τὸ γέ* in the preceding line. *ἐμίο*, § 15. 1.

l. 348. The order of the words is *ὥς τε παρὰ τευ* (§ 15. 3) *ἡ πάμπαν ἀνείμ*. ('short of clothing'), *ἢ πενιχ*. ('badly off'), 'who has not in his house cloaks (either to wear, or to use as coverlets, Od. 4. 299) and many blankets, either for himself or for his guests to sleep softly on.'

l. 352. *τοῦδ' ἀνδρός*, 'this man' of whom I am now thinking, viz. Odysseus.

l. 353. *ἱκρίόφιν*, § 12. 1; see on Od. 5. 163. *ὅφρ' ἂν*, 'so long as.'

l. 357. Join *σοὶ πείθεσθαι*.

l. 364. *δηλικίη* for *ὁμήλικες*, as in Od. 2. 158.

l. 365. *ἔνθα*, explained by the following words *παρὰ νηί*.

l. 366. The *Καύκωνες* lived in Triphylia to the North of Nestor's dominion.

l. 367. The *χρεῖος* was probably a claim for stolen cattle. Cp.

*ἢ τοι Ὀδυσσεὺς
ἦλθε μετὰ χρεῖος τό βᾶ οἱ πᾶς δῆμος ὕφελλε,
μῆλα γὰρ ἐξ Ἰθάκης Μεσσήνιοι ἄνδρες ἀειραν,*

Od. 21. 17; *ὕφελλειν* Epicè for *ὕφείλειν*.

l. 373. *ὅπως ἶδεν*, 'how he had seen,' i. e. at the sight he had seen. Eustathius reads *ἐπέλ*.

l. 376. Join *ὦδε*, not with *νέφ*, but with *ἔπονται*, 'accompany thee as I see they do.'

l. 378. *τριτογένεια* probably means only 'born from the water.' Cp. *Ὠκεανὸν τε, θεῶν γένεσιν καὶ μητέρα Τηθὺν*,

II. 14. 201, though later legends referred the word to a Boeotian stream

called Triton, or to a lake of the name in Egypt, both connected with the worship of the goddess. Others, finding that in the Cretan dialect *τριτών* = *κεφαλή*, saw in the word the embodiment of the story of Athena's birth from the head of Zeus.

1. 380. *δίδωθι*, the oldest form of the imperat., § 23. 1.

1. 382. *ῥέξιν*, like *ῥδεν* = 'to sacrifice.' Cp. Lat. *facere* and *operari*. *ῥιν* was referred by the ancients to *ἔνος* = 'one year old,' which makes *ἀδμήτην* superfluous. It is better to connect it with *ἄνω*, *ἀνύω*, and so make it = *τέλειος*.

1. 384. *περιχεύας*, i. e. not by melting, but by laying on gold in leaf or foil.

1. 387. *ἔα*, § 15. 2.

1. 389 = Od. I. 145.

1. 390. *ἀνα-κέρασσεν*, 'mixed up.' Cp. Od. 9. 209.

1. 392. *κρήδεμνον*, here = 'the stopper' that *made fast the top* (*κάρα-δέω*) of the jar, or perhaps 'the string' over the cork.

1. 396. *οἱ μὲν*, sc. *νιέες καὶ γαμβροί*, sup. v. 387, who had each his own apartment (*οἰκόνδε ἔβαν*, cp. inf. v. 413) in the court of the palace. *αὐτοῦ*, in next line, means 'in the actual house,' sc. *ὑπ' αἰθούσῃ*, 'under the echoing verandah' formed by a sloping roof from the front wall of the house.

1. 399. *τρητοῖς*, see Od. I. 440.

1. 401. Join *ὅς παίδων*, cp. Od. 5. 448. The married sons had detached lodgings in the court; the unmarried Peisis. (*ῥίθεις*) sleeps in the house, as Telemachus does.

1. 403. *πύρρυνε*. This phrase, which is used in the honourable sense of 'sharing the bed' as a wife, gains its meaning from the fact that the wife is the one who has free access to the husband's room, and actually prepares his bed for the night's rest. So Theocr. 6. 33

αὐτὰρ ἐγὼ κλαῖω θύρας ἔς τέ κ' ὁμόςσῃ

αὐτὰ μοι στορέσειν καλὰ δέμνια.

1. 408. *ἀποστίλβοντες ἄλ.*, 'shining with an oil-like gloss.' The gen. may have been suggested by the *ἀπὸ* in composition, as the dative is more natural, as in Il. 18. 595

χιτῶνας ἐννήτους ἦκα στίλβοντας ἐλαίῳ.

See too on Od. 7. 107. Others interpret it of a sort of varnish.

1. 410. *Ἀϊδῶσδε*, sc. *δόμον*, 'to the house of A.,' always a person in Homer.

1. 411. *οὔρος*, 'warder,' from *ὄρ-ᾶω*. Cp. Lat. *tueri* in a similar double sense.

1. 418. *κρηήνατε*, with double *η*, from *κραίνω*.

1. 419. *ἰλάσσομαι*, indic. fut. after *ὄφρα*, so with *ὕπας*, Od. I. 57.

1. 420. *ἐναργής*, cp. Virg. Aen. 4. 358 *manifesto in lumine vidi*. θεοῦ, sc. *Ποσειδῶνος*.

- l. 421. ἐπὶ βοῦν, 'for a cow:' so ἐπὶ τεύχεα ἐσσεύοντο, Od. 24. 466.
- l. 422. βοῶν ἐπιβουκόλος, a pleonasm, like αἰ-πόλος αἰγῶν, Od. 17. 247. Cp. inf. v. 472.
- l. 427. οἱ δ' ἄλλοι μένετε, for this use of imperat. cp. Od. 2. 252.
- l. 429. ἔδρας, 'places' for the guests. ἀμφὶ must go with πένεσθαι, but it is superfluous, and, as it were, an afterthought. οἰσόμεν is the second aor. infin., § 20. 3.
- l. 432. χαλκεὺς, called χρυσοχόος, sup. v. 425.
- l. 433. πείρατα = *instrumenta*; lit. the 'completions' of his art, in which word the significations of πείρατα easily meet.
- l. 436. ἀντιώσσα, see on Od. 1. 25.
- l. 439. ἀγέτην κεράων. So ἔλκειν ποδός, Il. 17. 289. ἄγειν χερσίν, Eur. Bacch. 1068.
- l. 441. ἑτέρη, sc. χειρὶ = 'the left.' οὐλάς. It is difficult to decide whether this word be connected with ὅλος = 'whole grains,' or the root *φελ* appearing in ἀλέω, ἄλευρον, which would make it = 'coarse-ground grain.' The latter seems on the whole better, and more consistent with the Attic form ὀλαῖ, Aristoph. Eq. 1167, Pax. 948. The grain when poured between the horns of the victim is called οὐλο-χύται (v. 445).
- l. 445. κατήρχετο. Cp. Il. 1. 449
χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο,
 sc. took them out of the *κάνεον* to sprinkle. Here κατήρχ. οὐλοχύτ. is equivalent to κατήρχ. ἀνελόμενος οὐλ. 'He began the sacred office with handwashing and the grain for sprinkling, and he prayed earnestly to Athena at the initiatory rite, throwing in the fire the lock of hair from the victim's head; but when they had prayed and tossed the sprinkled grain,' etc. The ἀπαρχόμενος is defined more closely by the words which follow it. Cp. ἀπὸ τρίχας ἀρξάμενος, Il. 19. 254.
- l. 450. ὀλόλυξαν, 'raised a joyful cry,' at the consummation of the sacrifice; not a shriek of horror. For ὀλολυγῇ in this good sense, cp. Eur. Med. 1176.
- l. 453. ἀνελόντες, 'having raised the victim[']s head,' equivalent to ἀνερύσαντες, Il. 1. 459; 2. 422.
- l. 454. ἔσχον, 'held him fast.' This was to facilitate the next process (*σφάξεν*, 'cut the throat').
- l. 456. διέχευαν, 'dismembered.' μίστυλλον (v. 462), 'cut into small pieces.' ἄφαρ δέ, 'and at once they cut out slices from the thighs, all properly, and wrapped them in fat, making a double layer of it.'
- l. 458. δίπτυχα may be taken as an adverbial accus. plur., or better, as a fem. accus. sing. (agreeing with *κνίσσην*), a metaplastic form from δίπτυχος pointing to a nom. δίπτυξ. Cp. δίπτυχα λώπην, Apoll. Rhod. 2. 32. For a description of meat from the thigh thus wrapped in an upper and lower layer of fat, cp. Soph. Antig. 1011 *μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς*.

- l. 459. σχιζης, § 9. 6.
 l. 460. παρ' αὐτὸν ἔχον, 'came to his side and held.'
 ll. 461, 462 = Od. 12. 364, 365.
 l. 463. The apodosis begins with ὥπων δ', 'then they set to roasting them.'
 l. 466. ἔχρισεν λίπ' ἐλαίῳ [and simply λίπ' ἄλειψεν Od. 6. 227], 'anointed him with oil-olive.' According to Herodian λίπ' was an actual dative, sc. λίπαι or λίπα, from an old noun τὸ λίπα, so that ἐλαίῳ is an adjective. Others regard λίπα as an adverb analogous in form to κρύφα, τάχα = 'smoothly,' 'oilily.'
 l. 471. ἀνέρες ἐσθλοὶ, so κούροι, sup. v. 339, Od. 1. 148.
 ἐπι-όροντο, acc. to some = 'rose up,' or 'passed along them,' like ἐποίχεσθαι, 'to wait on the guests;' others, with more probability, refer ὁρμαι to a root *or*, *For*, from which come ὁράω and οὖρος, 'looked after them,' i. e. 'waited on them.'
 l. 472. οἶνον οἶνοχ., a pleonasm, as sup. v. 422. The ultima of οἶνον is long before the digammated word φοινοχοεύντες.
 l. 476. ἵφ' ἄρματ' ἄγοντες, here, as often = 'under the yoke,' ἄρματα of one chariot, but in plural number, as including all the apparatus connected with it, cp. τόξα, μέγαρα, ἱστία. ὀδοῖο, partitive gen., 'some of his journey;' so in ll. 24. 264 ἵνα πρήσσωμεν ὁδοῖο.
 l. 481. βήσεται, § 20. 3. ἄν, § 7.
 l. 484. ἐλάαν, infin. denoting purpose; cp. Od. 1. 138 νύψασθαι.
 l. 486. σείον ζυγόν, 'kept rattling the yoke supporting it [on their necks] at either end.'
 l. 487. δύσεται, § 20. 3.
 l. 488. Φηραὶ, on the N.E. side of the Messenian gulf.
 l. 490. ἔεσαν, see on sup. v. 151.
 l. 493. The verse is wanting in the majority of MSS.
 l. 495. ἔξον, § 20. 3.
 l. 496. ἦνον, ἄνω, i. q. ἀνύω, 'made for their journey's end,' 'for so quickly the swift horses bore them forward.' Others take ὑπέκφερον intransitively, as in ll. 23. 376

ὧκα δ' ἔπειτα.

αἱ Φηρητιάδαι ποδώκεες ἔκφερον ἵπποι.

BOOK IV.

l. 1. οἱ δέ, sc. Telemachus and Peisistratus. This introduces the evening of the second day after their departure, the first night being spent at Pherae, Od. 3. 488. Λακεδαιμόν is the name for the district of which Sparta was the capital. κοίλῃν is best described by Euripides (Cresphont. 1), κοίλῃν γὰρ, ὕρσει περίδρομον, 'mountain-pent;' the surrounding mountains being Taygetus on the west, and Parnon on the

east. *κητώεσσαν* (for which Zenodotus wrote *κατεάεσσαν*) = 'with deep ravines,' perhaps from *κε-άω*, 'to split.' But vid. Buttm. Lexil. s. v.

1. 3. *δαινύντα γάμον*, cp. Od. 3. 309.

1. 5. Menelaus had promised his only daughter Hermione to Neoptolemus, while they were still at Troy; now he 'was just sending her off' in performance of his promise.

1. 7. *ἐξετέλειον*, 'were bringing to accomplishment.'

1. 8. *ἵπποισιν*, instrumental dative.

1. 9. *ἄστυ* = Phthia, in Thessaly.

1. 10. *ἦγετο*. Menelaus was 'bringing home' for his son a bride from their own city, Sparta.

1. 11. *τηλύγετος* seems to mean 'grown big,' and = Lat. *adolescens*. The notion of 'last-born' or 'late-born' from *τῆλε* is unsatisfactory, and the first part of the word may be referred to *θάλλω*, or to an adjective *ταῦς* = 'big,' seen in *Ταῦγετος*, 'the huge mountain.' See on *Τηλέπυλος*, Od. 10. 82; cp. further, Il. 5. 153; 9. 143, 482, Od. 16. 19; to which passages the meaning 'grown up' is quite appropriate. And here, Megapenthes, born after Helen's flight, but before the Trojan expedition, would now be 19 or 20 years old. The 'great grief,' which the name implies, commemorates Helen's faithlessness.

1. 13. *ἐπεὶ*, *metr. grat.*

Il. 15-19. Athenaeus says that these lines were interpolated by Aristarchus, partly from Il. 18. 604-606. Most modern editors reject them, but the first two seem almost necessary to give a meaning to the opposition in *τῷ δ' αὖτε*, v. 20.

1. 19. *κατὰ μέσσοις* defines more closely *κατ' αὐτοὺς*, with which cp. *θαύμαζον κατὰ δῶμα*, inf. v. 44. *ἐξάρχοντος* [sc. *δοιδοῦ*] *μολπήs*, genit., as *ἐξήρχε γούσι*, Il. 18. 51.

1. 20. *ἐν προθύροισι*, sc. at the entrance of the *αὐλή*.

1. 26. *τῶδε*, 'yonder,' cp. *ἡδ'*, Od. 1. 185.

1. 27. *ἔκτον*, a syncopated form of the dual from perfect *ἔοικα*. The dual of pluperf. occurs inf. v. 662.

1. 28. For *σφωιν*, cp. § 15. 1; *καταλύσομεν* for *-ωμεν*, § 3. 4.

1. 29. Join *ἦ πέμπωμεν ἱκανέμεν ἄλλον*. Eteoneus thought the house was full enough already, and it might be wiser to 'send them on to visit some one else, for him to entertain them.'

1. 33. Notice the combination of dual and plural, *φαγόντε.. ἱκόμεθα*, we are come hither [waiting to see] whether Zeus will for the time to come ease us of our sorrow.' Menelaus has learned kindness in the school of adversity.

1. 36. *προτέρω*, 'forwards.' *θουνηθῆναι* (*θουνόμαι*), 'that they may feast.'

1. 37. *κέκλετο*, §§ 16. 2; 20. 4.

1. 38. *σπέσθαι*, from *ἔπομαι*, *ἐσπόμεν*.

1. 39. *λῦσαν ὑπὸ ζ.*, 'from beneath the yoke,' cp. Od. 7. 5.

1. 41. ἀνὰ . . . ἔμειαν, cp. Od. 3. 390.

1. 42. ἐνόπια. See plan of house. παμφανδώντα, because they were whitewashed, or because the sun streamed through the gateway and lit them up.

1. 45. The order of the words is αἶγλη γὰρ πέλεν ὥς τε [αἶγλη] ἡελίου ἥε σελήνης.

1. 47. ὀρώμενοι, 'gazing,' with the additional notion of wonder=Od. 10. 181.

1. 50. οὔλος, in this sense of 'shaggy' or 'with close nap,' is referred by Buttmann to εἰλέω='squeeze.' It is more likely parallel to Lat. *vellus*, Greek *φέριον*, Eng. 'wool.'

1. 51. ἐς θρόνους ἔζοντο, cp. θῶκόνδε καθίζανον, Od. 5. 3.

11. 52-58=Od. 1. 136-142.

1. 59. δεικνύμενος, see on Od. 3. 41.

1. 61. πασσαμένω, sc. σφῶ, accus. object of εἰρησόμεθα.

11. 62-64. The Alexandrian critics rejected these lines as unnecessary, and as containing an unhomeric form σφῶν, the dative elsewhere being σφῶν. Trans. 'the type of your parents is not lost in you' (Haym.). σφῶν *dativ. elibicus*='as far as you are concerned.'

1. 65. νῶτα. Slices from the back or chine were the best pieces reserved for honoured guests. Cp. Od. 8. 475.

11. 67, 68=Od. 1. 149. 150.

1. 70=Od. 1. 157.

1. 73. ἡλέκτρον. It is impossible to decide whether this is amber—so called, as Buttmann thinks, from its attractive properties (ἐλκω)—or a mixture of gold and silver in the proportion 5 : 1, which it certainly meant in later times. Amber as a decoration would not be very lustrous.

1. 74. 'Like unto this, no doubt, is the court of Zeus within, for the untold multitude of things that are here.'

1. 75. ὄσσα is roughly equivalent to ὅτι τόσα. The proper meaning of αὐλή is the outer court. If we retain that meaning here, Telemachus must be supposed to be thinking of the place where the splendour of the palace first struck his eye. But probably αὐλή is loosely used for the whole dwelling, as in 11. 24. 452.

1. 77. See on Od. 2. 269.

1. 80. Trans. 'But of men, whether any one rival me in wealth or not [I care not].' For the conjunctive, cp. 11. 9. γοί ἄλλ' ἢ τοι κείνον μὲν ἰάσομεν ἢ κεν ἔρσι ἦ κε μένη.

1. 82. ἡγαγόμεν, sc. τὰ κτήματα.

1. 83. Αἰγυπτίους, three syllables. The countries are not mentioned in any order of geographical sequence; the Sidonians are close to the Phoenicians, and the Erembi are, perhaps, a branch of the Aethiopians.

1. 85. ἵνα τε [so ὅθι τε, inf. v. 426], 'where lambs are horned from the very first.' Cf. Arist. Hist. Anim. 8. 28 ἐν μὲν Διβύῃ εὐθὺς γίνεταί κέρατα

ἔχοντα τὰ κερατῶδη τῶν κριῶν. Indeed, all increase is rapid, *τρίς γὰρ τίκτει*, κ.τ.λ.

1. 86. *τελεσφόρον* (notice accent, which makes the epith. active) = 'the maturing year,' i.e. that brings all things to completion, including itself. For *εἰς ἐνιαυτὸν*, cp. inf. v. 527.

1. 87. Trans. 'There neither master nor shepherd lacks cheese or meat or sweet milk, but [the ewes] always give a constant supply of milk, to draw,' lit. 'to be milked.' *ἐπιδευῆς* = *ἐπιτεφῆς*, from *δέομαι*.

1. 89. *ἐπ-ηε-τανὸς*, from *ἐπ-αίει*, with termination *τανος*, as in Lat. *diutinus*. *θήσθαι*, from *θάομαι*, as *χρήσθαι* from *χράομαι*.

1. 90. *εἶος*, *met. grat.* for *ἔως*, § 3. 6. *περὶ κείνα*, 'about that neighbourhood.'

1. 91. *τείως*, Epich. for *τέως*, 'meanwhile.'

1. 92. *οὐλομένης*, see on Od. 2. 33.

1. 94. *καὶ πατέρων*, κ.τ.λ., 'and about these [riches] you are likely to have heard (cp. Od. 2. 118) from your fathers, whosoever those fathers of yours may be.' These words are purely parenthetical, by way of saying that his wealth is now common matter of history: the *ἐπεί* explains his lack of enjoyment in his wealth (v. 93). *ἀπώλεσα* = 'let it go to ruin,' as it certainly did go to ruin in his long absence. Another reason for his joylessness is the loss of dear friends, inf. vv. 96 foll.

1. 97. Join *ὄφελον ναίειν ἔχων τριτάτην περ μοῖραν τούτων*. With *οἱ ἄνδρες* repeat *ὄφελον*.

1. 100. *ἔμπης*, 'notwithstanding,' explained by *πάντας*. . *ἀχεῖων*.

1. 104. *τῶν πάντων οὐ*. 'For these men, all of them, I lament not so much.' *ὀδύρομαι* (with accus. sup. v. 100) is here used with gen.

1. 105. *ἀπεχθαίρει* = 'makes me loathe.' Cp. *σύξαιμι*, Od. 11. 502.

1. 106. *μνωμένῳ* (*μνάομαι*, § 18. 2), 'when I think upon it.'

1. 107. *ἤρατο*, 'undertook,' [*αἶρω*]. Join *τῷ δ' .. αὐτῷ*, 'to that man himself troubles were destined to come, and to me sorrow for him never to be forgotten, to think how he is so long away, and we know not whether he be dead or alive.'

1. 112. *νέον*, adverbial to *γεγαῶτα*.

1. 113. *τῷ δ' ἄρα*, 'and in his heart he stirred a desire of tears for his father.' Join *ὑπὸ .. ὥρσε*.

1. 115. *ἀντ[α]*. Notice accent which distinguishes it from *ἀντή*, and cp. *ἄντα παρείδων*, Od. 1. 334.

1. 120. *εἶος*, see on sup. v. 90.

1. 122. *χρυσηλάκατος* was interpreted by the ancient commentators as = 'with golden arrow;' but *ἡλακᾶτη*, at any rate, always means the 'distaff,' though there may be an ambiguity of meaning in *ἄτρακτος* between 'spindle' and 'arrow.' It is a generic epithet of the goddess

as a female, and not specific with reference to her favourite pursuits of hunting. Pindar applies the epithet to Amphitrite and the Nereids.

1. 126. Θῆβαι or Θήβη, the chief city in upper Egypt, which was called after it 'the Thebaid.'

1. 131. ὑπόκυκλον = with little wheels or castors at the bottom, that the basket might easily be pushed about. Cp. Il. 18. 375

χρύσεια δέ σφ' ὑπὸ κύκλα ἐκαστῶ πυθμένι θῆκε.

1. 132. κεκράαντο, 'the edges thereon [ἐπὶ] had been finished off with gold,' from κραίνω. Others derive the form, strangely enough, from κεράννυμι, from the idea of the mixture of the two metals. The basket was full of the yarn already spun off. This was packed away, probably, in skeins or balls, while the distaff, with its charge of wool ready for spinning, lay across the basket from edge to edge. Others interpret τετάνυστο of standing upright, but the other rendering is simpler. Cp. Od. 1. 138 ἐτάνυσσε.

1. 138. ἴδμεν, § 23. 8.

1. 140. This line is generally rendered, 'Shall I be wrong in what I am going to say, or shall I be speaking the truth?' or else as a quasi-indirect question = 'whether I shall be wrong or right, my heart bids me speak.' It seems simpler to consider that Helen is debating upon her own question, ἴδμεν δῆ; and doubting whether to answer it or not. She says, therefore, 'Shall I withhold the truth (ψεύσομαι), or shall I speak the truth out? I have a great mind to do so.'

1. 141. εὐκόστα ὦδε, tam similem.

1. 145. ἐμείο, § 15. 1.

1. 151. Join μεμνημένος ἀμφ' Ὀδ., as Od. 1. 48. So μνησόμεθα περὶ πομπῆς, Od. 7. 191. Others join μυθ. ἀμφ. Ὀδ., and take μεμνημ. as standing alone.

1. 153. ἀμφὶ ἐμοί. Explained by εἶνεκ' ἐμείο, inf. v. 170.

1. 158. σαόφρων = σώφρων.

1. 159. ὦδ' ἔλθων, see on Od. 1. 182. ἐπεσβ. ἀναφαίν. = 'to make show of much talking.' There is no idea of φλυαρία or nonsense in the word. τὸ πρῶτον = 'his first visit.'

1. 160. Join τοῦ . . αὐδῆ.

1. 163. ὑποθήσεται, fut. indic. after ὕφρα, as εἶμ' ἐς πόλιν ὕφρα με μήτηρ ὕβεται, Od. 17. 6.

1. 165. μὴ ἄλλοι, the η and α coalesce by synizesis, § 4. 3.

1. 166. οἱ, enclitic dat. as the accent on οὐδέ shows.

1. 170. πολέας, § 13. 5, two syllables.

1. 171. The order of words is, καὶ ἔφην [ἐμὲ] φιλησέμεν μιν ἐλθόντα, 'And I thought that I would entertain him when he came, beyond all other Argives, if Olympian Zeus had granted that a return should be vouchsafed us. And I would have given him for a home [νόσσα, transit. aor. of ναίω] a city in Argos, and would have made him a house, having

brought him from Ithaca with his goods and his son and all his folk, having cleared out one town [of those] that lie round us, and [which] are ruled over by myself.'

1. 181. μέλλεν ἀγασσέσθαι, 'must himself have been jealous of this happiness.'

1. 187. Ἀντιλόχοιο, Od. 3. 112.

1. 188. Ἡοῦς υἱός, Memnon, king of the Aethiopians.

1. 190. The order of the words is, Ν. δὲ γέρων φάσκ' εἶναι σε πεπνυμένον περὶ (= 'beyond') βροτῶν.

1. 192. Aristarchus is said to have rejected this line, and most modern editors have followed him, because the οἷσιν seems wrong after ἐπιμνησαίμεθα. But the clauses really cross, so that οἷσιν ἐ. μεν. refers closely to Νέστωρ φ. δ. γ., and ἐπιμν. σεῖο τοῖς ἀλλήλ. ἐρέοιμ. A similar interchange comes Od. 8. 477 τοῦτο πότε κρίας—ὄφρα φάγησι—Δημοδόκῳ—καὶ μιν προσπτεύξομαι. Peisistratus and his brothers are the subjects of ἐπιμν. and ἐρέοιμν.

1. 193. εἴ τί πού ἐστι = 'if it may be so,' a modest way of urging his advice.

1. 194. μεταδόρπιος may mean 'after supper,' μετὰ δόρπον. Peisistratus likes not to end the day in sorrow; so that Menelaus (inf. v. 213) suggests they should fall to again. Or it may be, 'during supper,' μετὰ δόρπον, in which case v. 213 will describe the meal resumed after the interruption of weeping. This is simpler.

ἀλλὰ καὶ Ἥως ἔσσεται, 'but the morning shall serve for that,' sc. ἔσσεται ὀδυρομένη.

1. 195. Join οὐ νεμεσ. τινα κλαίειν [τοῦτον] βροτῶν ὅς κε θ.

1. 197. γέρας. The only 'honour' men can show the dead is, κείρασθαι [τινα], that one should cut his hair as a sign of mourning.

1. 199. καὶ γάρ follows οὐ νεμεσσῶμαι.

1. 200. μέλλεις ἴδμεναι, see sup. v. 94. Peisistratus had never been in his company nor seen him. Perhaps he was not born when Antilochus went to Troy.

1. 202 = Od. 3. 112.

1. 206. τοίου = πεπνυμένον. δ = 'wherefore,' cp. Od. 1. 382.

1. 208. γαμέοντί τε γειν., 'at bridal and birth.' For similar hysteron proteron, see Od. 4. 723; 10. 417, etc.

1. 211. υἱέας αὐ, where Attic Greek would have used δέ.

1. 214. χενάντων, 'let them pour,' indef. subject, as often φασί, 'and there shall be stories in the morning for Telemachus and me to tell at length [δὶ] to each other.'

1. 220. Join βάλε φάρμακον εἰς οἶνον ἔνθεν ἔπινον. It is impossible to say what the φάρμακον was. Plutarch thought it only symbolised the glamour of Helen's eloquence: many moderns think it refers to opium.

- l. 226. *δηόφεν*, § 18. 3. For the subject to *δ.*, see sup. v. 214.
 l. 227. *μητιόντα*, not 'cunningly devised' but (active) 'helpful.'
 l. 229. *τῇ*, 'where,' taking up the *Αἴγυπτος* implied in the adj. *Αἴγυπτιῃ*.
 l. 230. *μεμιγμένα*, 'intermixed,' good and bad together.
 l. 231. *ἡτρός* is the predicate. 'Each one is a leech skilled beyond all men.'
 l. 235. *οἶδε*, see on Od. i. 76.
 l. 236. *ἀτὰρ* refers back to *ἐσθλῶν*, 'though good, yet the God,' etc.
 l. 239. *εὐκότα*, 'suited thereto,' sc. to feasting and enjoyment.
 l. 240. *μυθήσομαι*, i. e. *-ομαι*. Conjunct. parallel to *ὀνομήνω*.
 l. 242. *ἀλλ' οἷον τὸδ' ἔρεξε*. We may supply *καταλέξω* or some such word, or make a sort of exclamation of it, 'But to think of what a thing this was that he did!' which latter way the Schol. prefers.
 l. 244. *αὐτόν μιν* = the later *ἐαυτόν*.
 l. 247. *κατακρύπτων*, 'disguising himself.'
 l. 248. *ὅς οὐδὲν τοῖος ἔην*, 'who was in no wise such an one,' sc. anything but a beggar. *δέκτης* and *οἰκέυς* seem irreconcilable.
 l. 249. *ἀβάκησαν* = 'took no notice.'
 l. 250. *τοῖον ἔδντα* = 'though so disguised.' Others interpret, 'I knew him to be such an one as he really was,' Od. ii. 144.
 l. 254. *μὴ πρὶν ἀναφῆναι . . πρὶν ἀφικέσθαι*, *non prius ostendere quam advenisset*.
 l. 258. *κατὰ δὲ φρόνιν ἤ. π.*, 'brought back much information.'
 l. 262. *δῶχ' = ἔδωκε*.
 l. 263. *νοσφισσαμένην*, 'having quitted;' so with accus. *Κρήτης ὄρεα νιφόμεντα νοσφισάμεν*, Od. 19. 338.
 l. 264. *φρένας . . εἶδος*. For this *accusativus respectus* defining *τεν* more closely, cp. Od. 11. 336.
 l. 269. *τοιούτων* is probably masc. agreeing, *κατὰ σύνεσιν*, with 'Ὀδυσ. φίλον κῆρ, which is merely a periphrasis for 'Ὀδυσσεύς.
 l. 272. *ξεστῶ* = 'fine-wrought.' *ἵνα* = 'where.'
 l. 274. *κελευσέμεναι δέ σ' ἔμελλε*, 'some God must have bidden you [come].'
μέλλω is followed by a future, as in Od. 9. 477, or by an aor., as inf. v. 377. *κελευσέμεναι* may, therefore, be an aor. with the sigma, like *οἰσέμεναι*, *σασσέμεναι*, etc. Had Helen's purpose come to pass the Greeks were lost.
 l. 277. *περι[έ]σταιξας*, 'thou didst walk round.'
 l. 278. *ἐκ δ' ὀνομακλ. = ἐξονομακλήδην δέ*.
 l. 279. *ἰσκουσ'* *ἀλόχοισιν*, see on Od. 2. 121.
 l. 283. *ὑπακούσαι*, 'to answer,' Od. 10. 83.
 l. 285 = Od. 2. 82.
 l. 292. *ἄλγιον*, 'all the harder!' cp. *βέλτερον*, Od. 6. 282. *τά γε* = 'his cleverness and endurance.'
 l. 294. *τράπετε*, 'send us off.'

ll. 297-300 = Od. 7. 336-339. δέμνα, 'bed-steads,' ἔσασθαι, 'to wrap themselves in.'

l. 302. ἐν προδόμφ. This merely resumes the phrase ὑπ' αἰθούσῃ = 'under the verandah.'

l. 312. τίπτε δέ σε = *quā vero de causā necessitas huc te attulit?*

l. 314. δῆμιον ἦ, 'Is the matter a public one, or private?'

l. 317. εἰ ἐνίσποις, '[To see] if you could tell me.' κληηδόνα for κληηδόνα, from Epic form for κληδών.

l. 320 = Od. i. 92.

ll. 322-331 = Od. 3. 92-101.

l. 335. This simile is remarkable for having several points of comparison. The hind and fawns represent the suitors: the thicket is the house of Odys. The lion is Odys. himself. Notice how the hypothetical mood [ἐξερέησι] passes into the perf. and aor. indic. as the picture becomes realized in the poet's mind. Cp. Od. 5. 328 φορέησιν . . ἔχονται.

l. 339. ἀμφοτέροισι includes the dam and her fawns, as representing both divisions of the family. Cp. Virg. Aen. i. 462

Atridas Priamumque et saevum ambobus Achillen.

l. 341 = Od. 7. 311.

l. 343. ἐξ ἔριδος, 'in a match.' Philomeleides, the king of Lesbos, was said to have challenged to a contest in wrestling all who landed on his shores.

ll. 345, 346 = Od. i. 265, 266.

l. 345. τοῖος ἐὼν takes up the same words from v. 342, 'O that in such strength Odys. might come among the suitors; all of them would find speedy doom, and would rue their wooing.'

l. 348. παρακλιδὼν adds a closer description to παρέξ, 'I won't give you a different answer off the point and shirking your question, nor will I mislead you,' i. e. he will neither withhold the truth nor tell him what is false.

l. 349. ἀλλὰ τὰ .. τῶν οὐδὲν, i. e. *quae vero senex mihi narravit, ex iis nihil celabo.*

l. 351. Αἰγύπτῳ. It is doubtful whether this is the land or the river of Egypt, sc. the Nile; see inf. vv. 477, 581.

Join ἔτι .. ἔσχον and δεῦρο .. νέεσθαι.

l. 352. ἐπεὶ οὐ. Synizesis, § 4. 2. τεληέσσας = not so much 'perfect' as 'effective,' that win an answer (τέλος) from heaven.

l. 354. ἔπειτα, begins the story = 'now.'

l. 355. Pharos lies so near the coast (less than a mile) that it is hopeless to reconcile the story with actual topography.

l. 356. τόσσον ἀνευθ' ὅ., 'as great a way off as a ship makes in a whole day.'

l. 357. ἦνυσεν, aor. of custom.

ἐπιπνείησι. For the diphthong ει, see § 3. 2.

1. 358. ἀποδ. . . βάλλουσι, 'they push off.'
1. 359. μέλαν = 'from deep wells,' so κρήνη μελάνυδρος, Od. 13. 409.
1. 363. κατέφθιτο, syncop. aor. from form φθίω, 'all our victuals would have been spent.'
1. 367. νόσφιν ἐταίρων defines οἴφ. μ' is for μοι, § 6.
1. 369. ἔτειρε δέ, where later Greek would have γάρ. No man in Homeric times would eat fish when he could get meat.
1. 371. Trans. 'Art thou utterly a fool and spiritless; or art thou wilfully reckless, and takest pleasure in sorrow? seeing thou art so long cooped up in this island, and canst find no escape, while the heart of thy comrades is fainting.' μετίεις, § 23. 1.
1. 377. See on sup. v. 94.
1. 380. πεδάφ = 'keeps me a prisoner here.' ἔδησε, 'stopped me' originally, cp. sup. v. 351.
1. 387. τεκέσθαι, sc. ἐμέ, 'begat me.'
1. 388. λελαβέσθαι, § 16. 2.
1. 389. ὅς κεν, apodosis, 'he will tell thee.' δs demonstr., Od. 1. 286.
11. 389, 390 = Od. 10. 539, 540.
1. 393. οἰχομένου ὁδόν, 'while thou art away on a journey;' so ἐλθεῖν ὁδόν, Od. 3. 316.
1. 395. αὐτῇ, emphat., 'Do thou thyself;' for Odys. does not understand the plan.
1. 400. Constant usage seems to prove that δέ and not δὴ as proposed is the word after ἦμος: δέ may here be compared with ἔπειτα, sup. v. 354. ἀμφιβεβήκει is the reading of the majority of MSS., and if it be adopted, we must treat it as an aor. of custom, being the only past tense in use from the pres. perf. ἀμφιβέβηκα. But ἀμφιβεβήκη, the reading in the text, is much simpler.
1. 402. φρίξ, the ruffled surface of water. Cp.
οἷη δὲ Ζεφύροιο ἐχέατο πόντον ἐπὶ φρίξ
ὄρνυμένιο νέον· μελάνει δέ τε πόντος ὑπ' αὐτῆς. Il. 7. 63, 64.
1. 404. νέποδες. This word has been variously interpreted as 'footless,' 'web-footed,' and 'offspring.' The last is best. It may be referred to root ΝΕΠ. seen in ἀνέπιος, νεφ-ος, νεφ-τις, etc.
1. 406. πυκρόν ὁδμήν, see § 13. 2, and cp. inf. v. 442.
1. 408. ἐξείης, 'in order,' i. e. Odys. and his companions, though only σὲ is used in the preceding line.
1. 410. ὀλοφώα, the 'black arts' of a wizard; ὀλοός, ὀλοώιος, ὀλοφώιος.
1. 411. ἔπεισιν, 'goes his rounds;' cp. ἐποίχεσθαι, inf. v. 451.
1. 412. πεμπάσσεται, i. e. πεμπάσσηται, properly, 'to count on the five fingers.'
1. 416. αὐθι ἔχειν, 'keep him where he is;' so αἰθι μένειν, Od. 5. 208. The infin. for imperat., as sup. v. 403.

l. 417. *πειρήσεται*, sc. *ἀλύξαι*, 'He will try to do so by turning into everything that is made for moving on the ground.'

l. 420. *αὐτὸς* = Proteus *himself*.

l. 421. *τοῖος ἦν*, in his original shape.

l. 422. *σχέσθαι*, 'cease'; so *ἔσχοντο μάχης*, Il. 3. 84.

l. 426. *ἔστασαν*. Virg. Aen. 6 ad fin., *stant littore puppes*.

l. 427. *ἦμα*, § 23. 3. *πόρφυρε*, 'was troubled.' Either a redupl. from *φύρω*, or connected with root *ΦΡΥ*, seen in *φρέαρ* and Lat. *fer-veo*.

l. 434. *πειποιθεα*, § 21. 3. *ἰθύν*, 'enterprise.'

l. 435. *ὑποδύσα*, 'having plunged beneath,' described sup. v. 425.

l. 438. *εὐνάς*, 'lair', shallow pits scooped in the sand.

l. 442. *δλωάτατος*, § 13. 2.

l. 445. *ἀμβροσίη*, a fem. adjective used substantively, as *ῥοίη*, inf. v. 447. Here it must mean not the food of the gods, but a refreshing perfume. The corpse of Patroclus is kept from decay by its use, Il. 19. 38.

l. 449. *ρηγγίην*, 'at the breaker's edge'; *κύμα χέρσφ ρηγνύμενον*, Il. 4. 425.

l. 450. *ἔνδιος*, 'at noon,' lit. in full daylight. Root *ΔΙF*, Lat. *di-es*.

l. 451. *ζατρεφίας*, 'plump, well fed.' *ζα* = *διὰ*, through the pronunciation of the *iota* as *j*, 'thoroughly.'

λέκτο ἀριθμόν, 'told their number.'

l. 453. *λέκτο αὐτὸς*, 'lay down himself.' Two syncopated aorists from distinct roots, viz. *ΛΕΓ* and *ΛΕΧ*. So in Latin *lēgo* from 1st, and *lectus* ('a bed') from 2nd. *ώισθη* (*οἶμαι*), commoner in middle aor. *ύίσατο*, 'suspected.'

l. 458. *ὑψηπέτηλον*. The first half is the emphatic part, the latter is generically applicable to all trees. So *δρῦς ὑψίκομος*, Od. 12. 357; *πικνύπτεροι ἀηδόνες*, Soph. O. C. 17.

l. 460. *άνίαζε*, 'grew tired,' intrans., as inf. v. 598.

l. 463. *τέο σε χρή*; see on Od. 1. 124.

l. 465. *πατατροπέων με*, 'seeking to mislead me.'

l. 472. *ἀλλὰ μάλα*, cp. Od. 5. 342, 'Why of course you ought,' etc.

l. 476. *ἐυκτιμένον*. The other reading is *ἐς ὑψόροφον*. But *ικέσθαι* can be used with the accus. without a preposition, as in Od. 3. 1.

l. 477. *διυπετής*, lit. 'fallen from Zeus,' i. e. from the sky; here it means 'rain-fed.'

l. 490 = Od. 1. 238.

l. 492. *οὐδέ τί σε χρή*, *nec te oportet haec rescire*.

l. 493. *ἐμὸν νόον* = 'what I know.'

l. 495. *λίποντο* = *supererant*, Od. 3. 196, inf. v. 537.

l. 497. *μάχη δέ τε καὶ σὺ*, 'At the battle you yourself were present' = I need tell you nothing of the doings before Troy.

l. 498 = Od. 1. 197.

l. 499. *Αἴας* = the Locrian Ajax, son of Oileus.

1. 500. *Gyras*, probably off the south of Euboea (Virg. Aen. 11. 261). Ajax was wrecked thereon, but got on *terra firma*.

1. 503. καὶ μέγ' ἄσθνη, 'and had been recklessly presumptuous.' The ἀτρη was the folly that suffered him to make such a boast. Cf. *furius Aiacis Oilei*, Virg. Aen. 1. 41.

1. 504. φυνγίεν. Although after words expressing expectation and the like, aorists may be used where the future would be more natural (cp. Od. 2. 171, 280), still it is likely that φυνγίεν keeps its past signification here. He sat on the rock and boasted that he *had escaped*.

1. 508. τὸ μὲν, 'And the one part stayed where it was, but the other fell in the sea, the broken piece,' on which Ajax had been sitting.

1. 510. τὸν δέ, 'And him [the crag] carried down through the vast surging sea : so there he died, when he had drunk the brine.' This line was rejected as unworthy by many critics, because they failed to see the grim humour of it, that almost partakes of the nature of a σκῶμμα παρὰ προσδοκίαν. Cp. Od. 12. 350.

1. 512. σὸς ἀδελφεός = Agamemnon.

1. 514. Μαλειάων. As this lay out of Agamemnon's course, we must suppose that a storm (Od. 5. 109) first drifted him south, and as he worked up again and sighted Malea, a fresh hurricane drove him north-east to the Argolic promontory. Here the wind changed, and let him make his port.

1. 519. κείθεν takes up not ἀγροῦ but ἐσχατὴν, while ὅθι refers back to ἀγροῦ only. The wind shifted in his favour, and gave him a fair run from the promontory of Argolis. Bekker, Ed. 2, proposes to meet the difficulty by inserting vv. 517, 518 after v. 520.

1. 520. ἔκοντο, sc. Agamemnon and his friends.

1. 521. ἦ τοι δ. Here the apodosis begins.

1. 522. ἀπτόμενος, 'as he touched it.'

1. 523. χέοντο. Notice the use of plural verb with neut. plur., Od. 2. 156.

1. 525. ὑπέσχετο δὲ μισθόν, 'and promised as his pay.'

1. 526. Both ὃ γε and ἐ are best referred to the σκοπός. 'He watched for a year, lest he (Agamemnon) should pass him by unobserved.'

1. 531. The whole scene is laid ἐν μεγάροις, so that ἐτέρωθι means 'at the other side of the hall.'

1. 532. Join βῆ ὑπποισιν καὶ ὄχεσθιν. Cp. sup. v. 8.

1. 534. ἀνήγαγε, 'brought up from the shore.'

1. 535 = Od. 11. 411. κατέκτανε, aor. of custom.

1. 537. ἔκταθεν (κτείνω), § 22. The story here told is inconsistent with the form of it in Od. 11. 405 foll.

1. 541. For grief shown by 'rolling on the ground,' cp. Od. 10. 499.

1. 546. κεν κτείνειν. If κεν [for which Bekker, Ed. 2, reads καὶ] be retained, we must regard it as a loosely expressed apodosis to a protasis

understood. 'Either you will find Aegisthus alive, or [if you don't] Orestes will have been his slayer, and you will come in for the funeral feast.' Cp. Od. 3. 309.

l. 553. This verse is generally rejected as inconsistent with the statement of Proteus (sup. v. 496) that only two chieftains were dead.

ll. 557-560 = Od. 5. 14-17.

l. 562. Ἄργει here = Peloponnese.

l. 563. The heroes are transported alive (οὐ θέσφατόν ἐστι θανέειν) to Elysion, and are found there not as εἶδωλα καμόντων, but with real bodies. Elysion (ἤλυσις, 'where men go') lies in the far west.

l. 566. οὐ . . οὔτε . . οὔτε. So οὐ Τρώων . . οὐτ' Ἑκάβης οὔτε Πριάμοιο ἀνακτος, Il. 6. 450.

l. 569. οὐνεκα takes up πέμψουσι, sup. v. 564. σφιν = 'in their eyes.'

ll. 570-576 = sup. vv. 425-431.

l. 577 = Od. 11. 2.

l. 581. εἰς Αἰγύπτου, supply ὕδωρ, as sup. v. 477. εἰς with στήσα means, 'I sailed them back thither and moored them there.'

l. 584. χεῖρα τύμβον, 'I heaped up a cairn.'

l. 596. τοκῆων, here used loosely for mother and grandfather.

l. 597. ἔπη means 'the story'; μῦθοι includes the way of telling it.

l. 600. δῶρον δέ. 'But let the gift which you shall give me be something to treasure up: horses I will not take to Ithaca.'

l. 602. πεδίοιο. The Eurotas valley is too narrow to come under this description, which may refer to the east part of Messenia, under the rule of Menelaus.

l. 603. λωτὸς (different from λωτὸς of Od. 9) is a sort of 'clover': κύπειρον is probably the marsh plant called 'galingale.'

l. 604. εὐρυφυῆς, 'broad in the ear,' a characteristic of barley.

l. 606. ἐπήρατος cannot mean 'lofty' (ἐπαίρω) as some commentators interpret, but 'charming,' as elsewhere. The awkward asyndeton in v. 606, and the unusual adversative sense which has to be forced upon καὶ (καὶ μᾶλλον ἐπ.) are both avoided if we place v. 606 after v. 608 Ἰθάκῃ δέ τε καὶ περὶ πασέων αἰγίβοτος καὶ μ. ἔ. λ.

l. 610. κατέρεξεν, (καταῤῥέξω).

l. 615. See on sup. v. 132.

l. 618. ἀμφεκάλυψε, so κεύθειν, Od. 6. 303.

l. 619. κείσθ' μ. νοστ. = 'as I came there on my home voyage.' τείν = σοι.

ll. 621-624. These lines are unsuited to the feast which Menelaus is represented as giving, sup. vv. 3 and 16. They describe a sort of *εἶνος* the very details of which (e.g. ἦγον, ἔπεμπον) are unhomeric. Probably the lines were introduced to soften the abrupt change of scene from Sparta to Ithaca.

l. 627. ὅθι περ πάρος (sc. τέρποντο). The reading in the text is

that of Aristarchus; the majority of MSS. have ὅθι περ πάρος ὕβριν ἔχεσκον.

1. 633. νεῖτ[αι], 'will return.' νέομαι, used in a fut. sense Od. II. 114.

1. 634. χρεὼ γίγνεται, 'need is come for it.' χ. γ. governs the same case as its equivalent χρή.

1. 636. ὑπὸ = 'at the teat.'

1. 637. τῶν κεν, 'I should like to drive away one of them and break him in.'

1. 639. Join αὐτοῦ ἀγρῶν, 'there on the estate,' as ἄλλοθι γαίης, Od. 2. 131.

1. 642. Antinous asks whether any of the young Ithacensian nobles accompanied him, or his own servants; he had servants of his own, so the latter was equally possible (δυναιτό κε).

1. 646. ἀέκοντος. The conjectural reading ἀέκοντα removes all difficulty from the line, for ἀπηρώων generally takes a double accus. Cp. Od.

II. 202. As the line stands, we may suppose a mixed construction between ἀπαυρῶν σε νῆα and ἀπαυρῶν ἀέκοντος νῆα. The construction βίη ἀέκοντος, 'in spite of your reluctance,' is posthomeric. But it is not unlikely that ἀέκοντος stands in a loose participial construction almost equivalent to the gen. absolute. For such a usage, cp. Od. 6. 157 σφίσι .. λευσσύντων, 9. 256 ἡμῖν .. δεισάντων, 9. 458 οἱ .. θεινομένου.

1. 652. μεθ' ἡμέας, 'next to us.' Others make the phrase = μεθ' ἡμῶν, 'among us,' as Od. 16. 419

καὶ δέ σέ φασιν

ἐν δῆμῳ ἰθάκης μεθ' ὀμήλικας ἔμμεν' ἄριστον.

1. 653. οἳ οἱ ἔποντο = *bi eum comitabantur*.

1. 654. τῷ αὐτῷ, 'to the man himself [Mentor].'

1. 658. ἀμφοτέροισιν, sc. Antinous and Eurymachus.

11. 661, 662. These lines were probably transferred hither from II. 1. 103. If ἀμφυμέλαιναί is rightly written in one word (instead of letting ἀμφὶ stand as an adverbial adjunct to πίμπλαντο), it may mean 'darkened all through,' either by mental *gloom*, or by the 'black gall,' which was supposed to be an accompaniment of passion. Cp. μελαγχίτων φρήν, Aesch. Pers. 114, κελαινόφρων μήτηρ, Eum. 459.

1. 662. ἔικτην, cp. sup. v. 27.

1. 665. Trans. 'Away this young lad has gone, as you see, in spite of so many of us here.' The simplest account of αὐτως (rendered here 'as you see') is that it is another form of οὕτως, and the many different meanings assigned to it by different commentators only prove that it is in each case coloured by the context in which it occurs, and is interpreted by tone and gesture to express the speaker's feelings. If it be referred to αὐτὸς, we might here render, 'he has simply taken himself off.'

1. 667. ἄρξει, 'He will get the start by-and-by, in being our ruin.'

He had already got the start of them in slipping out of Ithaca unopposed. Cp. ἦρχε νέεσθαι, 'He was the first to go,' Il. 2. 84.

1. 669 = Od. 2. 212.

1. 670. ἰόντα = 'on his way.' The context may imply that this means 'on his return;' but εἰμι in itself contains no such idea.

1. 672. ναυτίλλεται, conjunctive, § 3. 4.

1. 675. ἀπυστος, 'uninformed,' used passively Od. 1. 242.

1. 682. ἦ εἶπεμ., § 4. 3.

1. 684. μὴ μνηστεύ.. δειπνήσειαν. Penelope meant to say two things: (1) Would that they had never wooed me, nor even met here at any other time! and (2) Would that they might now eat their last meal here! But only (2) is put out in full, and (1) shrinks into a mere participial sentence; the initial μὴ, which would have introduced a negative wish, serving only to negative the participles. The whole sentence might be turned, *Utinam... nec me unquam petentes neque alio tempore congressi... ultimam hic cenam jam nunc comedant!* The parallel generally quoted from Od. 11. 613 is not altogether in point, as there a negative wish is introduced in the ordinary way by μὴ.

1. 686. The change to the 2nd person in κατακείρετε shows that Penelope includes Medon in the charges against the μνηστήρες.

1. 688. τὸ πρόσθεν, 'ere this,' 'long ago,' explained by παῖδες ἑόντες = 'in the days of your childhood.' ἀκούετε, cp. Od. 3. 84.

1. 690. Join οὔτε ῥέξας τινὰ ἐξαίσιόν τι, οὔτε εἰπόν. Trans. 'In that he never did anything unfair to any one in the town, nor said it, which is the common way with high-born kings: one man [a king] will likely enough hate, another he may love.'

1. 691. δίκη, in the sense of 'custom,' Od. 11. 218. The conjunct. and optat. moods express the relative probability of an ordinary king showing hatred or favour. Cp. ἦ κε φέρησι μέγα κράτος ἦ κε φερόμην, Il. 18. 308. With ῥέξειν τινά τι, cp. Il. 2. 195 μὴ τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν. So inf. ἐώργει ἀτάσθαλόν [τι] ἄνδρα.

1. 695. εὐεργέων, from εὐεργέα plur. of εὐεργής.

1. 704. ἀμφασίη ἐπέων for ἀφασίη, as ἀμβροτος for ἄβροτος.

1. 705. θαλερὴ φωνή, 'the flow of her voice;' so θαλερὸν δάκρυ, the notion being 'fresh growing,' 'vigorous.'

1. 709. πουλὺν, see sup. v. 406.

1. 712. ὥρορε, redupl. aor.

1. 717. πολλῶν. ἐόντων, 'though there were many [seats] in the chamber.' οἶκος, as in Od. 1. 356.

1. 721. ἀδινὸν, ἄδην, = 'her fill of weeping.'

1. 722. περὶ γάρ, see on Od. 1. 66. τράφεν ἦδ' ἐγένοντο. Cp. sup. v. 208.

1. 726 = Od. 1. 344. The Schol. rejects the line here as superfluous.

1. 728. ἀκλέα, for ἀκλέα = 'without any tidings (κλέος) of him.'

1. 733. τῷ κε μάλ' ἢ κεν. The only instance of the double κε. The double *an* is not found in Homer; for *an...κε*, cp. Od. 5. 361. Here the first κε gives a conditional character to the whole sentence, which is then subdivided into two conditional clauses.

1. 736. ἔτι seems to point to the time when she was yet at home, before she reached Odysseus' house.

1. 740. ὀδύρηται, 'make his plaint to the people who are bent on destroying.' It is simpler to make *λαῖσι* the direct antecedent to *οἱ* and to consider them as siding with the suitors. Otherwise we must render 'complain to the people [about those] who,' etc.

1. 743. Eurycleia means to say, 'Whether you slay or spare me, yet I will speak out.'

11. 747-749 = Od. 2. 374-376.

1. 752. εὐχε[ο].

1. 754. κάκου (for *κάκοε* from *κακόω*) = 'trouble not.'

1. 755. Ἀρκεισιδάδοι. Arcesius was father of Laertes.

1. 756. ἐπέσσεται = *supererit*.

1. 757. ὑπερεφέα. Synizesis of last syllables.

1. 761. There is no mention of Penelope burning the barley; so that we are to suppose that she poured it from the basket as though it had been a libation.

1. 764. Join κατὰ... ἔκτε, 'burned up.'

1. 767. ὀλόλυξε, as in Od. 3. 450. οἱ, *dativus commodi*.

1. 768 = Od. 1. 365.

1. 769 = Od. 2. 324.

1. 771. ἀρτύει. The suitors misinterpreted the meaning of Penelope's sacrifice and prayer. *δ* = *quod*, 'that.'

1. 772. ἴσαν, § 23. 8, 'But this they knew not, how things really were.' Viz. that Penelope was aware of their plans.

1. 774. δαμόνιοι, 'reckless men,' i. e. rendered infatuate by the influence of some higher power.

1. 775. πάντας ὁμῶς, 'all alike' (distinguish *ὅμως* and *ὁμῶς*), whether about the plot against Telemachus or about Penelope's wedding.

1. 776. σιγῇ τοῖον, see on Od. 1. 209.

1. 782. τροποί, leathern loops to hold the oar at the gunwale. Cp. the use of *τροπατήρ*, Thuc. 2. 93.

1. 783 = Od. 8. 54.

1. 785. The ship was ready to start at a moment's notice; not drawn up on the sand, but riding at her moorings (*εὐναί*) 'well out in the water.' She was made fast to the shore also by the *πρυμῆσια*, so they were able to warp her in and disembark (*ἐκ δ' ἔβαν*), as they had no small boats.

1. 788. ἀπαστος ἐδ. ἢ. ποτ. is added as epexegetis to *ἄσιτοι*.

1. 792. The point of comparison is the fear and helplessness of the

lion, and the narrowing circle of huntsmen drawing in upon him. Join *περιάγειν μιν κύκλον*, as *ἀμφιεννύναί με χλαῖναν*, Od. 10. 542.

1. 793. *νήδυμος*. See Buttman Lexil. sub voc., where *νήδυμος* is held to be an erroneous form for *νήδυμος*, i. e. *ἡδύς*. The interpretation of Aristarchus, sc. *ἀνέκδυτος*, points to a derivation *νη-δύω*.

1. 799. *πέμπε*, sc. *Ἀθήνη*.

1. 800. *εἰως*, properly = 'until,' here means, 'in order to.'

1. 802. *παρά κληῖδος ἱμάντα*, see on Od. 1. 442.

1. 803. Join *καὶ προσείπέ μιν μῦθον*, with double accus., as *προσανδάν*.

1. 807. *ἀλιτήμενος* (like *βλήμενος*, *οὐτάμενος*, *ἀλαλήμενος*), is a participle of the syncopated second aor., in a sort of adjectival sense = 'sinful,' 'guilty in the eye of the Gods.' *ἀλιταίνω* generally takes the accusative.

1. 809. *ἐν ὀνειρείῃσι πύλῃσι*. Cp. Od. 19. 562 foll.

*δοιὰ γὰρ τε πύλαι ἀμνηνῶν εἰσὶν ὀνείραν,
αἱ μὲν γὰρ κεράεσσι τετεύχεται, αἱ δ' ἐλέφαντι.
τῶν οἱ μὲν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος,
οἱ β' ἐλεφαίρονται, ἐπε' ἀκράντα φέροντες·
οἱ δὲ διὰ ξεστῶν κεράων ἔλθωσι θύραζε
οἱ β' ἔτυμα κραινουσι, βροτῶν ὅτε κέν τις ἴδῃται.*

The adjective *ὀνειρείος* only occurs here.

1. 811. *πωλλέαι*, pronounced as two syllables by synizesis, as *κέλει* inf. v. 812. For the use of the present tense with *πάρος* cp. Od. 5. 88. Another reading is *πωλέ'*, sc. *πωλέ[αι]*.

1. 821. *ὃ γε* resumes the original subject [*παῖς*], as Od. 1. 4. *τῶν ἐνὶ δήμῳ, ἔν' οἴχεται*, *eorum in populo apud quos hinc procul versatur*; for *ἵνα* must not be construed as if = 'quo' digressus est, but it marks the place where he now is.

1. 831. *θεοῖό τε ἐκλυες αἰδῆς*, 'and didst hearken to some god's bidding.' As *Hermes*, himself a *θεός*, might be sent by *Zeus*.

1. 834. *εἰν Ἀἶδαο δόμοισι*, supply *ἐστί*.

1. 836. *ἀγορεύσω κέινον*, parallel construction to *κατάλεξον κέινον*, sup. v. 832.

1. 838. *κληῖδα σταθμοῖο* = 'the bolt that fitted into the doorpost.'

1. 841. *νυκτὸς ἀμολγῶ*. See Buttman Lexil. sub voc.

1. 846. *Ἀστερίς*. There is no islet to be found now answering to Homer's description. The attempt to identify it with *Dascalion* (a mere rock without a port or the possibility of one), does not mend matters. Besides, this is a poem and not a treatise on geography.

BOOK V.

In Book I (82 foll.) Athena had proposed to send Hermes to Ogygia, and to proceed herself to Ithaca to counsel Telemachus. Her own part had been performed; but Hermes had not yet been despatched, though six days had elapsed since Athena's request. She therefore repeats it.

1. 1. The story of Tithonus and the gift of 'cruel immortality' is later than the Odyssey. Here he appears as a noble hero.

1. 3. *θωκόνδε*. The daily gathering of the gods in the Hall of Zeus. For the construction, cp. *ἐς θρόνους ἕζοντο*, Od. 4. 51.

1. 6. *μέλε γάρ σι*, 'For he was in her mind while staying in the halls of Calypso.' The impersonal use of *μέλειν* is later than Homer.

1. 7 = Od. 8. 306, etc.

1. 8. *πρόφρων*, see on Od. 2. 230. We must either suppose the following lines to be an interpolation, or else regard them as an intentional resumption of familiar passages; vv. 8-12 = Od. 2. 230-234; 14-17 = Od. 4. 557-560; 18 = Od. 4. 727 and 700; 19, 20 = Od. 4. 701, 702.

1. 18. *μεμάασι*, the subject to this is suggested by *λαών*, sup. v. 12.

1. 20. *Πύλον*, see on Od. 3. 4.

1. 23. *οὐ γὰρ δὴ*, 'Why, did not you yourself counsel this plan, that Odysseus may wreak vengeance on them at his return?' As a matter of fact Athena had not alluded to the vengeance.

1. 27. *παλιμπερές*, a neut. adj. used adverbially, like *ἐπιτηδές*. It conveys here the notion of a fruitless enterprise. Cf. 'I will turn thee back by the way by which thou camest' (2 Kings 19. 21). *ἀπονέωνται*, the initial syllable lengthened *metr. grat.*

1. 29. *αὔτε* is further explained by *τά τ' ἄλλα περ* (cf. *αὔτε* of repeated acts, Od. 9. 393 = 'as often as they dip it'). The sentence opens with *γάρ*, as the clause introducing the reason for an act is often put first in Homeric syntax. Cp. Od. 1. 337; 8. 159; 10. 190, 226.

1. 30. *εἰπεῖν*, infin. for imperat.

11. 30, 31 = Od. 1. 86, 87.

1. 33. *σχεδῆς* (sc. *νηός*), properly, a femin. adjective from *ἔχω*. The epithet *πολυδέσμου* suggests that it may mean a structure of *joined* planks. Cp. *σχεδόν*.

1. 34. *Σχερίη*. The Phaeacians had formerly dwelt in *Ἰπέρειη* (Od. 6. 4), 'the Highland'; then they were settled in Scheria, which place later tradition identified with Corcyra (Thuc. 1. 25 and 3. 70). But Scheria only means 'coast-line,' and has no 'local habitation.' The ships, gardens, and palace are the marvels of fairy-tale, and the people and their country are equally fabulous.

1. 36. *περὶ κῆρι* .. *τιμήσουσι*. It is better to interpret *περὶ* in this phrase adverbially = *περισσῶς*, and to take *κῆρι* as a local dative. We get the constituent elements of the full expression; e.g. *περὶ* .. *φιλεῖν*, Od. 8. 63, and *κῆρι* .. *φιλεῖν*, Il. 9. 117. It is not easy to say what *περὶ κῆρι* could mean, though later writers may have used analogous phrases, as *περὶ φόβῳ*, Aeschyl. Cho. 35.

1. 39. *Τροίης*, sc. *γαίης* = 'Troy-land.' *Ἰλιον* is the city.

1. 41 = Od. 4. 475.

1. 43. *διάκτορος*, see on Od. 1. 84.

11. 44-46 = Od. 1. 96-98.

1. 47. *εἴλετο δὲ βράβδον*. So Virg. Aen. 4. 242

Tum virgam capit; hac animas ille evocat Orco

Pallentes, alias sub tristia Tartara mittit:

Dat somnos adimittique, et lumina morte resignat.

1. 50. *Πιερίην δ' ἐπιβάς*, seems to refer to his flight over the peaks of the Pierian range that runs N.W. from Olympus, from which clear mountain heights (*ἐξ αἰθέρος*) he plunged into the sea.

1. 53. *πικινὰ πτερά*, 'his thick plumage.' *Hermes* does not take the shape of a cormorant, but only rides over the waves like one, for *πέτετο*, v. 49, can be used of any rapid motion.

1. 54. *πολέεσσιν*, § 13. 5. Cf. *πολλὰ κύματα* .. *βάντ' ἐπίνοντα τε*, Soph. Trach. 112.

1. 56. *ἡπειρος* may be used of any *land* in opposition to *sea*. Here it is an island-coast. So used of Ithaca, Od. 13. 114.

1. 59. *ἐσχαρόφιν*. For the position of the *ἐσχάρη*, see plan of House. The termination *-φιν* points to a noun of the second and not of the first declension. Cp. *εὐνῆφιν*, the ordinary form, Od. 2. 2.

1. 60. *εὐκαέτοις*, either Virgil's *fissile lignum*, or 'deflly split' into billets. *θύον*, perhaps the *arbor vitae*.

1. 62. *ἐποίχεσθαι*, 'moving at the loom.' Weavers had to cross from side to side of the loom to take up the shuttle after it had been thrown across through the warp. Cp. Pind. Pyth. 9. 33 (18) *ιστῶν παλιμβάμους ὁδοῖς*.

κερκίδ[ε] = 'with the shuttle,' § 6.

1. 66. *σκῶπες* may mean the 'little horned owl,' and *εἰνάλιναι κορώναι*, 'cormorants,' so called from their plumage, which is not unlike the 'crow's.' *τανύγλωσσοι*, 'long-tongued,' refers to their constant screeching.

1. 67. *θαλάσσια ἔργα*, 'business in the waters;' e.g. fishing.

1. 68. We have done with the background and the surroundings; a new feature is now introduced. 'But on the spot (*αὐτοῦ*), round the cave, a garden-vine trained luxuriantly.'

1. 70. *πίστυρες*, Aeolic form for *τέσσαρες*.

λευκῶ, 'bright,' 'sunlit.' Cp. *μέλαν ὕδωρ*, Od. 4. 359.

1. 77. Join *ἄντην ἰδοῦσα*,

l. 84. This line belongs properly to inf. v. 158, and is rejected by the Schol.

l. 88. αἰδοῖός τε φίλος τε, 'an honoured and welcome guest;' with πάρος θαμίζεις, cp. Od. 4. 811.

l. 90. τετελεσμένον has got its meaning of 'possible,' from the thought that 'what has been done once,' can be done again.

l. 91. This line should be omitted, as contradictory to v. 86. It is absent from the majority of MSS.

l. 95. ἤραρε θυμὸν ἔδωδῃ, 'had comforted his heart with meat.' (Cp. Genesis 18. 5.)

l. 98. τὸν μῦθον, 'my story.' ἐνισπήσω, from ἐνέπω.

l. 103. Trans. 'It is wholly impossible that any other God should overreach or baffle the will of Zeus.' For ἔστι with accus. and infin., cp. Od. 11. 158.

l. 105. This idiomatic use of the superlative with the genitive need not be described as a substitution for the comparative; but, rather, the superlative retains its force, and the genitive stands simply as the case of reference. Here, 'The most wretched creature, viewed in reference to all others.' Cf. Thuc. 1. 36 ἡ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παραπλοῦς κείται, i. e. 'favourably in relation to.'

l. 106. τῶν ἀνδρῶν takes up and defines more closely ἄλλων.

l. 108. Ἀθηναίην ἀλίτοντο, cp. Od. 3. 135; 4. 378.

l. 110. The Scholiasts rejected the whole passage vv. 105-111; at any rate we must dispense with vv. 110, 111, which represent Odysseus as driven on Calypso's shore by the storm raised by Athena.

l. 112. ἡνώγει, 'he bade me,' sc. sup. vv. 30 foll.

l. 118. σخέτλιοι, from ἐχέσθαι, implies (like Lat. *improbus*) a pertinacious determination of carrying out a purpose at all hazards.

l. 120. ἀμφαδίην. Fem. accus. of adj. used adverbially (cp. σخεδίην .. κρύβδην) = 'honourably,' a marriage that one may confess to without shame. ποιήσεται, conjunctive.

l. 123. The legend that makes Orion to be slain by Artemis, serves to confirm the identity of Ortygia and Delos; at any rate the name Ortygia is always connected with the worship of Artemis. The flights of quails (ὄρνυξ) common in the Archipelago suggest the etymology of the name.

l. 124. ἀγανοῖς. This proves that the phrase is used of every form of sudden death; for the visitation here is a wrathful one. Trans. 'painless.'

l. 125. Ἰασίωνι. This word (from αἶα or ἰα) points to the origin of the myth as connected with the fertile powers of the soil.

l. 126. φ θυμῷ ἐξασα, 'yielding to her own inclination,' i. e. not perforce.

l. 127. νεῖφ ἐνι τριπόλῳ. The three ploughings of the soil took place (1) in autumn, (2) in spring, (3) in summer, for a second crop.

The third ploughing was called νεῶσαι, when the ground was 'freshened up'; νεῶς is hardly parallel in meaning with the Latin *novalis*.

1. 127. ἄπυστος, see Od. 4. 675.

1. 130. περὶ τρόπιος βεβῶτα, 'bestriding the keel'; see inf. v. 371.

1. 132. ἔλσας, of a 'crushing' blow, from ἔλλω, 'to squeeze.' Cp. κέλσας, from κέλλω. Cp. Od. 7. 250.

ll. 133, 134. These lines come in appropriately here, but not sup. vv. 110, 111, where they first occur.

1. 139. ἀνῶγει is the present tense from a verb ἀνῶγω, ἤνωγον, formed from the earlier perf. ἄνωγα.

1. 140. οὐ πη πέμψω is not so much 'I won't' as 'I can't dismiss him,' οὐ γὰρ πάρα νῆες.

1. 143. οὐδ' ἐπικεύσω, parenthetical = 'without reserve.' ὥς κε follows directly from ὑποθήσομαι.

1. 150. ἦ[ε], § 23. 3.

1. 153. οὐκέτι, 'no longer.' At first she found favour in his eyes till he became home-sick.

1. 155. παρ' οὐκ ἐθέλων ἐθελούσῃ, i.e. οὐκ ἐθέλων παρ' ἐθ. The grammatical order is disturbed to bring the two contrasting words into juxtaposition. Cf. inf. v. 224 μετὰ καὶ τόδε τοῖσι γενέσθω, sup. v. 97 θεὰ θεόν.

1. 156. ἡμόνεσσι, see inf. vv. 418 foll.

1. 160. κάμμορε = κατὰμορε, 'fate-crushed'; cp. καμμονίη, for καταμονίη, Il. 22. 257.

1. 161. πρόφρασσα, cp. the form μέτασσαι, Od. 9. 221, a femin. adj., like πρόφρων in meaning, but pointing to a masc. πρόφρας, from προφράζομαι, 'to be careful for.'

1. 163. ἵκρια, see on v. 252 inf.

1. 164. ὑψοῦ, as the ἵκρια form the highest part of the hull. He naturally begins by laying the keel.

1. 173. ἄλλο τι δὴ τόδε μήδεαι, 'Surely thou art *herein* devising something else, and not my safe despatch.'

1. 174. κέλευαι, § 4. 3.

1. 175. εἶσαι, cp. Od. 3. 10.

1. 179. μή τί μοι αὐτῷ, 'that thou wilt not devise any other mischief, to do me harm'; κακὸν ἄλλο is the object, and πῆμα in apposition to it as a predicate. Cp. Od. 7. 195.

ll. 180, 181 = Od. 4. 609, 610.

1. 182. Trans. 'In sooth thou art a rogue, with no simplicity in thy heart—(her address is of a playful character)—seeing what the words are that thou hast devised to utter.'

1. 185. κατεβόμενον, 'that down-flowing water of Styx,' running from the upper world into the realms below.

1. 189. ὅτε με χρεῖω, 'whenever need might press so hard on me.'

1. 197. οἶα βροτοὶ ἄνδρες ἔδουσι. Calypso has no hope of making

Odysseus an immortal (sup. v. 135), so nectar and ambrosia are not suited to him.

l. 202. τοῖς ἄρα. Yet the conversation is only between two. Cp. Od. 7. 47.

l. 205. σὺ δὲ χαῖρε καὶ ἔμπη, 'Yet a blessing go with you notwithstanding.'

l. 215. τόδε χῶεο, 'be thus angry;' τόδε, a cognate accus. with the verb. Cp. Od. 1. 409; and Eur. Med. 157 κείνῳ τόδε μὴ χαράσσου.

l. 224. τόδε τοῖσι, see on sup. v. 155.

l. 225 = Od. 3. 329.

l. 226. ἐλθόντες. . τῶγε. Notice the confusion between plural and dual.

l. 230. ἀργύφειον. The second half of the word is referred by some to the root ΦΑ = 'appearance.' Others compare it with the termination of diminutives, e.g. ζωόφιον.

l. 234. πέλεκυς (πλή-σσω), the axe for felling (inf. v. 244), σκέπαρνον, the adze for squaring and smoothing (inf. v. 237). Join ἄρμενον ἐν παλάμῃσι, as in Il. 18. 600 τροχὸν ('potter's wheel') ἄρ. ἐν. παλ. Syncop. 2nd aor. particip. of ἄρω.

l. 235. ἀμφοτέρωθεν, like the Lat. *bipennis*.

l. 237. ἐξοον, not in an active sense, but 'smooth-polished,' referring to the handle of the adze.

l. 240. αἶα πάλαι περὶκ., 'long sapless, quite dry,' the best substitute he could get for wood felled when green and put to season.

l. 244. πάντα, 'in all.' Cp. Od. 8. 258. πελέκκησεν, 'lopped.' The work of the σκέπαρνον begins at ξέσσε.

l. 245. στάθμη is not the plummet (σταφύλη), but a string rubbed with chalk, that is drawn tight on any surface, then lifted in the centre and let to fly back, so tracing a straight line.

l. 248. γόμφοισιν. Trans. 'Then he hammered it together with pegs and clamps.' Metal nails were called ἤλοι. The ἀρμονίαι may represent some simple form of mortice and tenon, or more likely cross clamps of wood laid over parallel timbers to keep them together, and pegged down to each timber with a γόμφος.

l. 249. ὅσσον τίς τ'. Trans. 'As wide as a man may trace out the hull of a broad freight-ship, of such size did Odysseus frame his raft.' *τορνῶσεται* is probably for *τορνῶσεται*. The *τόρνος* used is a pencil at the end of a string working round a centre to mark circles.

l. 251. τόσσον ἐπ' = ἐπὶ τόσσον.

l. 252. ἔκρια δὲ στήσας. Trans. 'And he worked away at his ship ([ἐ]ποίη), putting up the decks by fitting them to the close-set ribs, and he finished off with the long side-planking.' The Schol. compares the *σταμῖνες* to the vertical threads or warp (*στήμων*) of the loom, which sufficiently describes their position. The side-planking (*ἐπηγκενίς*, cp. *διηκενίς*) was naturally fastened on last (*τελευταία*). The middle or waist

of the ship was undecked, and contained the rowers' benches and the hold (*ἀντλος*). The *ἔκρια* are two small decks, at the bows and at the stern, broad enough to sleep on (Od. 3. 353) or to walk on (Od. 12. 229). This falls in with the ordinary use of *ἔκριον* = 'platform,' as in Herodt. 5. 16, and is quite consistent with the statement that the ancient ships were not covered in, for these decks only extended for a short distance. The timbers carrying the decks were naturally pinned to the upright ribs. See generally the Sketch of Ship, with Description (frontispiece).

l. 256. *φράξε δέ μιν*, 'And he fenced it from end to end with wattle-work of osier, to be a guard from the waves;' i.e. he made a wicker bulwark to prevent the broken water from splashing into the hold.

l. 257. *ῥῆλιν*, the Schol. interprets as *ballast*, *ξύλα*, *λίθους*, *ψάμμον*.

l. 260. *ὑπέραι* = 'braces,' to trim the yard-arm to the wind; *κάλοι* = 'halyards,' to raise and lower the *ἐπίκριον*, cp. Od. 2. 426, where they are described as *εὐστρέπτουσι βοεύσιν*. *πόδες* (Lat. *pedes*) = 'sheets,' at the two lower corners of the square sail. The *σχεδίη* is here treated as an ordinary ship of the period. There is nothing in the text to induce us to interpret it as the description of a mere make-shift. The whole story is a tale of marvel; and if Odysseus seems to have done more than any one man could do, it is quite in the spirit of the whole passage.

l. 262. *τῷ* = 'for him;' cp. Od. 8. 417.

l. 265. *ἐν δέ οἱ ἄσκόν*, 'And on board (*ἐν*) the goddess put a skin of dark wine for him: one skin, that is, and a second big one of water.'

l. 266. *ῆα* or *ῆα*. This word is pronounced in three different ways to suit the metre *ῆα*, as here; *ῆῖα*, Od. 2. 289; and *ῆῖα*, Od. 12. 329.

l. 272. Huntsmen and husbandmen had for different constellations different names derived from familiar objects. So the same group of stars was represented either as a *bear* or a *wain*. Similarly, sailors saw in the Pleiades the stars whose setting closed the time for making a voyage (*πλεῖν*), while others regarded them as a flight of doves (*πελειάδες*) scared by the hunter Orion. Boötes, called by Hesiod *Ἀρκτοῦρος*, is said to 'set slow,' because at that time he occupies a line of greatest perpendicular length; at the time of rising he lies horizontally, and so comes into view more quickly.

l. 273. *ἐπὶ κλησιν καλέουσι*, 'they sur-name,' cognate accus.

l. 274. *ἥ τ' αὐτοῦ στρέφεται*, 'it turns round on the same spot and watches Orion.' The huntsman has the bear at bay, and circles round him; the bear keeps turning too and never takes his eyes off the hunter. To say that the bear is the 'only constellation that never sets' is untrue; if we are to seek a justification, it may be that in Homer's time the Bear was the only group of stars in the N. sky reduced to a constellation.

l. 277. *χειρὸς* seems to be used with special reference to the pilot's

band on the rudder. ἐπὶ ἀριστερά, 'towards the left,' used substantively, as Od. 3. 171; cp. ἐπὶ δεξιὰ χειρὸς, Pind. Pyth. 6. 19. Trans. 'Bid him sail, keeping this (constellation) on his left hand,' i.e. he is to sail from N.W. to S.E.

1. 279 = Od. 7. 268.

1. 280. ὅθι τε, '[in that part] where it (sc. γαῖα) was nearest to him.'

1. 281. εἴσατο δ' ὥς ὅτε. The ὅτε disappears in the English idiom. The phrase is a short way of writing εἴσατο δ' ὥς μινὼν ὅτε εἶδεται, κ.τ.λ. Aristarchus reads ὅτ' ἐρινὼν, but it is hard to see how mountains could look like a fig-tree; others read μιν, 'a peak,' Od. 9. 191. A further difficulty in μινὼν is that the ultima of ὅτε should be lengthened before *Fr* (§ 2), as inf. v. 426; but if μινὼν can stand, the simile is intelligible enough. The low lands represent the rim of the shield, the mountains its boss. With εἴσατο δ' ὥς ὅτε, cp. ἤριπε δ' ὥς ὅτε πύργος, Il. 4. 462.

1. 282. Αἰθιόπων, cp. Od. 1. 22.

1. 284. μάλλον, 'more than before,' Od. 1. 20, 69.

1. 289. πείραρ, like τέλος θανάτου, inf. v. 326.

1. 290. ἀλλ' ἐτι μὲν μιν, 'But I promise that I will yet drive him to his heart's content on the path of misery;' cp. Il. 19. 423 οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο. With ἐλάαν κακ., cp. ἐπειγόμενος πεδίοιο, κ.τ.λ., where the gen. is local.

1. 293. Join συν-ἐκάλυψε νεφέεσσιν.

1. 296. αἰθηγενέτης = 'sky-born,' not = 'making clear weather.'

1. 300. δεῖδω μὴ εἶπεν. For the fact of her having spoken was certain. 'I fear lest she have spoken only too true,' cp. Od. 13. 215 ἴδωμαι μὴ τί μοι οἴχονται, Soph. El. 580 ὅρα μὴ πῆμα σαιτῇ τίθης (not conjunctive), Eurip. Ion 1525 ὅρα.. μὴ σφαλῆσαι.. αἰτίαν θεῶν.. προστίθης = 'see whether you be not actually doing so.'

1. 309. In the struggle for the possession of the corpse of Achilles, Odysseus kept off the Trojans, while Ajax carried the body.

1. 311. μεν κλέος ἦγον, with κε from preceding clause, 'would have spread my fame,' like κλέος φέρειν, Od. 3. 204.

1. 313. κατ' ἀρκης. Virg. Aen. 1. 114 *Ingens a vertice pontus*.

1. 319. τὸν δ' ἄρ' ὑπόβρυχα θῆκε. The subject to θῆκε is κύμα of v. 313. Some commentators treat ὑπόβρ. as adverbial accus. plur. from ὑπόβρυχος, comparing δίπτυχα, Od. 3. 458, q. v. It is simpler to make it a heteroclite accus. masc. pointing to a nom. ὑπόβρυξ, and similarly δίπτυχα (κύσσην) as if from δίπτυξ.

1. 320. ἀνσχεθέειν, poet. form for ἀνασχεῖν, 'to hold up.'

1. 323. κρατός. Notice quantity and accent.

1. 325. μεθορμηθεῖς, 'darting after it.' ἐλλάβετο, § 8. 2.

1. 328. ἀκάνθας, 'thistle-heads,' ἀκὴ.. ἄνθος.

1. 329. ἀμ πέλαγος.. πέδιον, § 7. ἔχονται, for change of mood, cp. Od. 4. 338.

1. 331. *προβάλεσκε*, 'would toss him' as a ball.
1. 332. *εἶασκε*, 'gave him over to the W. wind to chase.'
1. 334. *αὐδήσσα*. This epithet distinguishes human speech from the language of the Gods; while *μέροψ* marks off the civilized nation from the savage or the brute. But cp. *Od.* 10. 136, where Circe is called *θεὸς αὐ*. Another old reading was *οὐδήσσα* which was interpreted *ἐπίγειος* (from *οἶδας*).
1. 337. The verse has been generally rejected as imitated and interpolated from inf. v. 353.
1. 340. *ὅτι*, 'in that,' explaining the form that his anger took.
1. 342 = *Od.* 6. 258.
1. 344. *χεῖρεσσι νέων*, 'swimming with your hands, secure a landing on the shore of the Phaeacians;' lit. (make for your arrival).
1. 345. *γαυῆς* depends on *νόστον*, as *γῆς πατρίδας νόστος*, *Eur. Iph. Taur.* 1066.
1. 346. *τῇ*, an imperat. from root *TA.* (*τείνω* etc.), it is almost always joined with another imperat., like *βασκ' ἴθι*. Here with *τάνυσσαι* (better written proparox. as the imperat. 1 aor. mid., though the commoner reading is the inf. *τάνυσσαι*).
- ὕπὸ στέρνοιο. The easier reading is *στέρνοισι*, but cp. *Il.* 4. 106 ὑπὸ στέρνοιο *τυχῆσας*.
1. 357. *ὃ τέ με*. It is better to read with *Aristoph.* *ὃ τε* as two words = *ὅτι τε* [*Epic τε* of emphasis] than *ὅτε*. Cp. *ὅ = ὅτι*, *Od.* 1. 382. But *ὅτε* would be possible in a quasi-causal sense on the analogy of the Latin *cum*.
1. 359. *φύξιμον*, 'chance of escape,' adjct. for abstract noun.
1. 361. *ὅφρ' ἂν μὲν κεν*. This is like the double *ἂν* of Attic syntax which is never found in Homer. Cp. *Od.* 4. 733; 9. 334.
1. 367. *κατηρεφὲς*, 'over-arching.'
1. 368. *ἥλιω*, cp. sup. v. 266. Perhaps, 'corn,' (from *εἶα = ζεία*), here = 'chaff.'
1. 369. *τὰ μὲν ἄρ τε*, 'the chaff indeed the wind scatters.' For *τε*, see v. 357. *δισεκέδ.*, aorist of custom.
1. 371. *ἄμφι... ἔβαινε*, 'bestrode.'
1. 377. *ἄλῶω*, i. e. *ἄλαον* (*ἀλαύμαι*), contracted to *ἄλω*, and lengthened by inserted *ο*, § 18. 2.
1. 379. *ἄλλ' οὐδ' ὧς*, 'But for all that I don't expect that thou wilt disparage thy sufferings;' i. e. that thou wilt have enough and to spare of them: spoken sarcastically.
1. 381. *Αἰγᾶς* (*ἐπαιγ-ίζω, αἰσ-σω*). The home of storms: perhaps, as *Schol.* says, on the wild coast of Achaea, others put it near *Euboea*.
1. 385. *πρὸ*, i. e. in front of the swimmer.
1. 389. *πλάζετο*, 'drifted.'

1. 390. τέλεσε, i. e. brought to full perfection, not = 'ended.' Cp. τέλος θανάτου, sup. v. 326 = 'realisation or accomplishment of death.'

1. 391. ἤδέ. For this Aristarchus read ἡ δέ, but there is no real antithesis between ἀνεμος μὲν and the next clause.

1. 393. ὅξυ . . ἀρθείς, 'Having given a sudden look forward, as he was raised up by the huge wave.' Cp. Virg. Aen. 6. 357

Prospexi Italiam summa sublimis ab unda.

1. 394. βίωτος φανήη = 'a glimpse of returning life.'

1. 396. ἔχραε, 'assailed him.'

1. 398. Ὀδυσσῆ[ι], § 6.

1. 400. ὅσσον τε γέγωνε βοήσας, 'as far as [one] makes himself heard with a shout.' γέγωνα, perf. like ἀνωγα, with pres. signification.

1. 402. [ἐρ]ρόχθει, imperf.

1. 404. οὐ γὰρ ἔσαν, 'For there were no harbours, receptacles for ships, nor roadsteads.' ἐπι-ιωγή, perhaps from ἀγ-νυμι, where the seas are broken. Cp. κυματογή, Hdt. 4. 196.

1. 409. τόδε λαῖτμα . . ἐτέλεσσα, 'I have got over this gulf by cutting my way through it,' sc. by swimming. λαῖτμα is governed both by verb and participle, as οὐ τι διαπρήξαιμι λέγων ἐμὰ κήδεα, Od. 14. 197.

1. 410. φαίνε[αι], § 6. θύραζε, 'clear away,' expegetical addition.

1. 411. ἐκτοσθεν. There was an outlying reef of sharp rocks where the surf broke. Inside this came a strip of smooth water up to the edge of the cliff which rose sheer from deep sea.

1. 416. ἔσσεται, not in the government of μή, but a vivid statement of what seems an absolute certainty.

1. 418. ἡύνας παραπλήγας, 'spits that meet the seas aslant.' A cliff is struck full by the sea (ἀντιπλήξ, Soph. Antig. 592); on a low beach that runs out from the line of coast each wave necessarily strikes obliquely, so that it does not come down with such crushing weight. Two such spits form a harbour, so that λιμένας is a true expegegesis.

1. 426. ἔνθα κ' ἀπὸ . . ἀράχθη, 'There he would have had his skin stripped off, and his bones broken.' ῥινοὺς and ὀστέα, both accusatives of part affected.

1. 430. τὸ μὲν, sc. κῆμα.

1. 432. The point of comparison lies only in the firm hold, for the details do not suit both cases. The stones come away with the suckers of the polypus; but the skin of the man's hands is left on the rocks.

1. 438. ἔξαναδύς = 'getting outside the surf.' κύματος . . τά τε, cp. Od. 1. 312; 14. 177; Virg. Aen. 8. 427 fulmen quae plurima, etc.

1. 439. νῆχε παρὲξ = 'he kept swimming along outside.'

1. 444. ἔγνω δέ, (apodosis to ἄλλ' ὅτε, v. 441), 'he recognised him [for a river-god] as he came flowing forth.'

1. 447. αἰδοῖος, 'He deserves respect who,' etc.

1. 448. Join ὅς τις ἀνδρῶν.

1. 452. πρόσθε, 'in front of him.'
 1. 453. ἔκαμψε, 'let them droop.'
 1. 458. ἀμπνυτο for ἀνέπνυτο, perhaps = ἀνεπνέφετο (πνέω).
 1. 459. ἀπὸ ἔο, ο lengthened before φεο, § 2.
 1. 466. ἐν ποταμῷ, probably = 'in the torrent-bed.'
 1. 467. μή μ' ἄμυδις, '[I fear] lest at once the hurtful frost and fresh dew quench my life, exhausted after my swooning.' Cp. τε-θαλ-υιά τ' εἶρση, Od. 13. 245.
 1. 468. κεκάφηα for κέκηφα, from κάπτειν (καπ-ύσσειν).
 1. 469. ἥωθι πρὸ, cp. Od. 8. 851, lit. 'in the morning, early.' The πρὸ is adverbial and does not govern ἥωθι.
 1. 471. εἰ με μεθείη, 'to see whether the chill will release me;' μεθείη, Epic subjunct., § 23. 1, parallel to ἐπέλθῃ.
 1. 476. ἐν περιφαινομένῳ, 'in a place with a clear view round it.' Cp. Od. 10. 211.
 1. 477. Join εἰς ὁμοθεν, as παρ' αὐτόθι, Il. 23. 147, 'growing from the same spot,' or perhaps 'from the same root.'
 1. 478. διὰτῃ, aorist: others read διάει, imperf. (cp. ἐτίθει) from διάημι.
 1. 481. Join ἀλλάτῃ... ἐπαμοιβῇ.
 1. 482. ἐπαμήσατο, 'gathered together,' prior to the ἐπεχεύατο (v. 487), which implies the heaping of leaves over his body. Cp. ἀμησάμενος, Od. 9. 247.
 1. 483. φύλλων γὰρ, 'For there was a fall of leaves in full plenty, enough to shelter two or three men.'
 ἤλιθα from ἔλις.
 1. 484. ὅσσον τε ἔρυσθαι, cp. Od. 2. 60, 217. .
 1. 487 The picture is that of a man living in a lonely place (ἀγρ. ἐπ. ἐσχ.) with no neighbours near him from whom he may get a light (αὐτῇ) if his fire should go out. Therefore he keeps a brand smouldering under a covering of ashes, so as to be able to fan it up at will. So Odysseus under his covering of leaves kept up the faint spark of life.
 1. 492. παύσειε, sc. ὕπνος.

BOOK VI.

1. 2. ὕπνω = 'sleepiness.' ἀρημένος, some connect with ἀραιός, others refer it to βαρύνω through a form φαρύνω.
 1. 4. Ὑπερείη, Od. 5. 34.
 1. 8. ἀλφηστῶων, see on Od. 1. 349. They were removed to a home beyond the molestation of all adventurers.
 1. 12. Ἀλκίνοος. There seems a touch of irony in the warlike character of this name. Almost without exception, other Phaeacian

names refer to their naval pursuits. Perhaps in the luxury and arrogance of the Phaeacian court there is a sly satire intended against some colony of adventurers in the Western Mediterranean.

1. 14. μητιώωσα, § 18. 2.

1. 18. χαρίτων. Homer mentions no definite number of 'Graces,' and only names one, Pasithaë, Il. 14. 276.

1. 19. ἐπέκειντο, 'were closed;' lit. 'lay on [the σταθμοί].'

1. 23. ὁμηλική for ὁμήλιξ. Lat. *aequalis*. Cp. Od. 3. 49.

1. 24. μιν, is governed by προσέφη, 'addressed her.' εἰσαμένη means 'having likened herself,' as in τῷ δ' ἄρ' εἰσαμένος, Od. 11. 241.

1. 25. τί νύ σ' ἔδε = 'How is it that thy mother has such a lazy daughter in thee?' ἀκηδέα is the predicate.

1. 27. ἵνα = 'at which,' cp. Od. 4. 821. τὰ δὲ τοῖσι, 'and provide fine clothes too for those who take thee to thy home;' so ἤγετο, Od. 4. 10.

1. 29. ἀνθρώπους ἀναβαίνει, 'spreads among men.'

1. 33. ἐντύναι, aor. conjunct. with long ν, the last two syllables being scanned in synizesis.

1. 35. εἶθι seems to take up ἀριστήες. Others refer it to Φαίηκων, as if to remind Nausicaa that she is wooed by native suitors. One MS. reads εἶθι τοι γένος (by birth) ἐσσι καὶ αὐτῇ.

1. 36. ἦσθι πρὸ, see on Od. 5. 469.

1. 40. πλυνοί, probably tanks dug in the river bank, and communicating by a channel with the water. The inside may have been lined with stone. Il. 22. 153.

1. 43. οὐτ' ἀνέμοισι. We must interpret this of the supramundane dwelling of the Gods. The earlier legend of the Iliad locates the Gods on the actual Mysian Olympus which is called ἀγάννιφος, Il. 18. 186, and which is shrouded in πικινὸν νέφος. Cp. Lucret. 3. 18, foll.

*Apparet divom numen sedesque quietae,
Quas neque concutunt venti, neque nubila nimbis
Adspargunt, neque nix, acri concreta pruina,
Cana cadens violat; semperque innubilis aether
Integrit, et large diffuso lumine ridet.*

1. 45. πέπταται = 'is outspread,' ἀνέφελος, the α long because the original form of the word is δνέφος (δνοφερός).

1. 47. διεπέφραδε (διαφράζω), second aor. redupl., 'had said her say.'

1. 49. ἀπεθαύμασε, ἀπὸ intensive, 'was lost in wonder at,' as in ἀπ-εχθαίρειν, ἀπο-μηρίω. Lat. *de*.

1. 53. ἡλάκατα (no singular in use) = 'yarn.' The distaff is ἡλακάτη.

1. 54. Join ἐρχομένω μετὰ, 'going to join.' ἵνα = 'where.'

1. 57. οὐκ ἂν δὴ μοι ἐφοπλ., 'Couldn't you get me ready?'

ἀπήνη, like ἄμαξα, is a four-wheeled cart.

1. 59. ῥεړπωμένα, an Epic form for ῥέβρωμένα (ῥυπόω).

1. 60. σοὶ εἴοικε . . ἑόντα, the participle being drawn into the accusative

construction with the infin. The reading *ἔδοντι* .. *ἔχοντι* is a needless attempt to get over the difficulty. Cp.

οὐκ ἔμελ' ἐν μοι ταῦτα μεταλλῆσαι καὶ ἐρέσθαι
ἄστν καταβλώσκοντα. Od. 16. 465.

l. 66. *θαλερόν γάμον*, probably = 'fruitful marriage:' which gives the reason why a maid was shy of naming it.

l. 70. *ὑπερτερή* only means 'upper part.' It may be interpreted, with Scholl., as a square wooden box for baggage, or as an 'awning' over the cart.

l. 71. *ἔκεκ[ε]λετο*. Reduplicated and syncopated aor. (*κέλομαι*).

l. 73. *ὑπαγον*, *ὑπὸ* = 'under the yoke.' Od. 3. 476.

l. 80. *χύτλον*, (*χέω*), is properly a mixture of water and oil used by bathers. *χυτλοῦσθαι* includes both washing and anointing.

l. 83. *ἄμοτον τανύοντο*, 'stepped straight on without flagging.' *ἄμοτον* may be connected with *μέ-μα-α* or compounded with priv. *a* and root *me* in *μέτρον*.

l. 84. *ἄλλαι* = 'as well,' Od. 1. 132.

l. 87. *ὑπεκπρορείει* = 'flowed up from below (*ὑπὸ*), passed on (*πρὸ*) and ran out again (*ἐκ*),' see on sup. v. 40. An analogous force of the prepositions may be traced in *ὑπεκπροέλυσαν*.

l. 91. *ἐσφόρεον*, 'carried them into,' cp. *κοῖλον σπέος εἰσερύσαντες*, Od. 12. 317.

l. 94. *ἦχι μάλιστα* = 'just where the sea washed up pebbles on the beach,' i. e. above the line of sand where the shingle begins. Others render, 'where the sea [beating] on the shore scours the pebbles clean.'

l. 96. *λίπ' ἐλαίῳ*, see Od. 3. 466.

l. 98. *μένον εἴμ. τερο*, 'waited for the clothes to dry,' cp. Od. 1. 422.

l. 101. *μολπή*, includes dancing and music. Here we must suppose that the game consisted in a chant and a measured step, and that the throwing and catching of the ball kept time with this. So in Od. 8. 371, ball-play and dancing go together.

l. 102. *κατ' οὐρεος .. κατὰ Τηύγετον*. To keep the signification of the prepositions accurately with either case, we must suppose that Artemis descends *from* a peak and travels *along* the ridges. *ιοχέαιρα*, (*χέω*), 'archer.'

l. 107. The order is *ἦ γε ἔχει κάρη ἡδὲ μέτωπα ὑπὲρ πασάων*. Cp. *ἰψοῦ δὲ κάρη ἔχει*, 'rears his head,' Il. 6. 509.

l. 110. *ἔμελλε*, 'was thinking of.' She does not *begin* to pack till inf. v. 252.

l. 114. *ἦ οἱ ἦγ. πόλιν*, 'who might be his guide to the city,' cp. Od. 7. 22.

l. 116. *ἄμαρτε .. ἔμβαλε*, sc. Nausicaa.

l. 117. Join *ἐπ' .. ἄυσαν*.

l. 119. *τέων*, § 15. 3.

1. 121. θεοῦδης, i. e. θεοεδῆς for θεοδεῖς, (θεός, δέος).
1. 122. ὥς τέ με, 'A feminine cry floats round me, as it were of girls, nymphs who haunt,' etc. Cp. Od. 4. 45.
1. 123. νυμφάων is added as a nearer definition of *κουράων*.
1. 126. περὶήσομαι, i. e. conjunctive, parallel to ἴδωμαι.
1. 129. ὥς ῥύσαιτο, 'that girt round his body it might cover his nakedness.'
1. 131. ὅσσε is often treated as a neut. plur. Cp. ὅσσε φαίνει, Il. 13. 435.
1. 132. μετὰ βουσι... μετ' ἐλάφους. The two cases with μετὰ are accurate. He comes *among* the beasts in the foldyard; he runs *after* the wild deer. 'And his belly bids him to force his way even into the close-shut fold, to make a raid on sheep.'
1. 135. ἐμελλε, 'was fain;' χρεῖώ γάρ ἔκανε.
1. 138. τρέσσαν, 'fled scared.' ἡμόνας (Od. 5. 440), 'the jutting spits;' for they had been drying the linen on the beach.
1. 141. ἄντα σχομένη, 'halting in front of him;' cp. σχέσθαι βίης, Od. 4. 422.
1. 143. αὐτως = 'just as he was;' explained by ἀποσταδῶ.
1. 148. κερδαλέον, 'shrewd.' The word may mean 'honestly wise' or 'basely selfish,' according to the means adopted for securing κέρδος. Cp. κερδῶ as name for a fox.
1. 149. θεός νύ τις ἢ βροτός ἔσσι, see on Od. 4. 140.
1. 157. λευσσόντων, after σφίσι, may be taken as a gen. after θυμὸς or a gen. absolute. Cp. Od. 9. 257, 458, and see on Od. 4. 646. θάλος... εἰσοιχνεύσαν, *constructio ad sensum*. So ψυχὴ... ἔχων, Od. 11. 90, where ψυχὴ implies ἀνὴρ.
1. 158. περὶ κῆρι, see on Od. 5. 36.
1. 159. βρίσας (βρίθω), 'having prevailed by his gifts.' σε is governed by ἀγάγεται, βρίθω being always intransitive in Homer. Cp. also Soph. Aj. 130 ἢ χερὶ βρίθεις.
1. 162. Δήλω. This visit took place on the voyage from Aulis to Troy through the Cyclades. Cp. Od. 3. 169, foll. A sacred palm seems to have been always preserved in the precinct at Delos. Cp. Latona's πρωτόγονος φοῖνιξ, Eur. Hec. 458.
1. 166. ἐτεθήπεα, pluperf. from perf. τέθηπα, referred to root θάπω or τάφω, second aor. ἔταπον, Aesch. Pers. 1000.
1. 167. δόρυ, in its first meaning = 'tree.'
1. 172. κάββαλε (κατέβαλε), 'cast me ashore.'
1. 174. παύσεσθαι, sc. τὸ κακόν, ... παροιθε = 'ere that,' before it ceases. τελέουσι is fut. tense.
1. 175. σὲ... ἐς πρώτην = ἐς σὲ πρώτην.
1. 179. εἴλυμα σπείρων, 'any wrapper of the linen.' His request is modest; he does not ask for any of the clothes, but only for the canvas sheet in which the clothes were brought to be washed.

1. 182. κρείσσον τοῦ γε ἢ ὅτε. ἢ ὅτε resumes and explains the τοῦ. Cp. II. 15. 509.

οὐ τις τοῦδε νόος καὶ μή τις ἀμείνων,
ἢ μῖζαι.

1. 184. ἄλγεα, accus. in apposition to the sentence. Cp. II. 14. 28 λαὸν ἀγειροῦσθ, Πριάμω κακὰ. Ib. 146

ὅν τις διστεύσας ἔβαλεν ...

... τῷ μὲν κλέος ἄμμι δὲ πένθος.

The construction is more common in the tragedians, as Aesch. Agam. 225 ἔτλα δ' οὖν

θυτῆρ γενέσθαι θυγατρὸς γυναικοποιῶν πολέμων ἀρωγάν.

1. 185. μάλιστα δέ τ' ἔκλυον αὐτοί, 'they feel it best themselves.' That is to say, 'They bear the congratulations of friends; and they bear the envious words of enemies' (this suggests the use of κλύειν), 'but they hear the story of their joy told best by their own hearts.' ἔκλυον is aor. of custom. Cp. II. 13. 734, where it is said of the wise man, καὶ τε πολέας ἐσάωσε μάλιστα δὲ καὶ τὸς ἀνέγνω.

1. 187. ἐπεὶ, the apodosis to this is at νῦν δὲ, v. 191. The second ἐπεὶ there only gives an additional reason. The apologetic parenthesis is inserted to express the fact that the miserable plight of a man ought not to tell against him, for the good suffer as well as the bad.

1. 190. τὰδ' ἔδωκε, 'assigned these woes to you.'

1. 193. ὦν (sc. μὴ δεύεσθαι from οὐ δευήσεται) ἐπέουκε ἱκέτην, 'which it is right that a suppliant should not lack.'

ἀντιάσαντα, 'when he has met any one' [who can help him].

1. 197. The order is κάρτος τε βίη τε Φαιήκων ἔχεται ἐκ τοῦ, 'depends on him.' Cp. Od. 11. 346.

1. 200. ἢ μή που φάσθε = 'You don't mean that you think, do you?'

1. 201. οὐκ ἔσθ' οὗτος ἀνὴρ. Trans. 'That man exists not as a creature of flesh and blood, nor ever will be born, who shall come as a foeman to the Phaeacians' land.' This interpretation connects διερός with δειῶ and δαίνω, the meaning passing from 'moist' or 'juicy' to that of 'active,' 'vigorous,' etc. Cp. the phrase δλίβαντες for the 'sapless' dead, Plato de R. P. 787 C. Others refer διερός to δίσσθαι and ἔλεος, and trans. 'That man is not a being to scare us.' But this is very doubtful. Cp. Od. 16. 437 οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται οὐδὲ γένηται.

1. 207. πρὸς Διὸς = 'under the guidance of,' as οἱ τε θεμίστας πρὸς Διὸς εἰρύαται, Il. 1. 238.

1. 208. δόσις δ' ὀλίγη, 'and a gift, though little, is welcome.' So II. 1. 167

σοὶ τὸ γέρας πόλυ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων.

1. 210. ἐπὶ = 'besides.' Not only fresh water to wash with, but shelter too.

1. 212. Join κατὰ (καδ) εἶσαν.

1. 214. εἵματα, 'for raiment,' in apposition to φᾶρος, χιτῶνα.

1. 218. οὕτω, explained by a wave of the hand, = 'yonder.'

1. 224. νίξετο χροῖα ἄλμην, the double accus. on the analogy of ἀφαίρεισθαί τι τινα, Il. 1. 275. So ἀπολούειν, Il. 18. 345. ἐκ ποταμοῖο = 'with water from the river.' Cp. λδ' ἐκ τρίποδος, Od. 10. 361.

1. 229. The apodosis to ἐπεὶ δὴ begins here.

1. 231. ὑακινθίνῳ ἄνθει ὁμοίας, apparently because of its dark colour.

καὶ τὸ ἴον μέλαν ἐντὶ καὶ ἡ γραπτὰ δάκνυθος.

Theocr. 10. 28. Others understand it as alluding to the clustering head of flowers.

1. 232. περιχεύεται (conjunctive), 'plates gold upon silver.' Cp. for the construct. Od. 3. 384; Virg. Aen. 1. 596

Argentum Phrygiusve lapis circumdatur auro.

1. 234. τελείει, sc. the ἀνήρ of v. 232. In Attic syntax the clause would be introduced by ὥστε, inasmuch as it gives the result of the instruction.

1. 240. Join οὐ .. ἀέκητι = Virg. Aen. 2. 777 *non sine numine divum.*

1. 242. δέσαιο (pres. δέσεται), a 2nd aor. form, the 1st aor. is δόασσαιο and the fut. δόασσεται. The change of ε to ο depends on the presence of a F in the root, which is frequently represented by an omicron. So δὴν = δῖαν appears in Doric as δῶν.

1. 244. Trans. 'O that such a man might be called my husband: and that it might suit him to stay here.'

1. 255. ὄρσοο ἴμεν, 'rouse yourself to go,' as ἄρτο πόλινδ' ἴμεν, Od. 7.

14. ὄρσοο (which appears as ὄρσει, Il. 4. 264) presupposes an aorist form ὠρσόμην, parallel to the shorter form without sigma, from which come ἄρτο, ἔροντο.

1. 257. εἰδησέμεν, § 23.8.

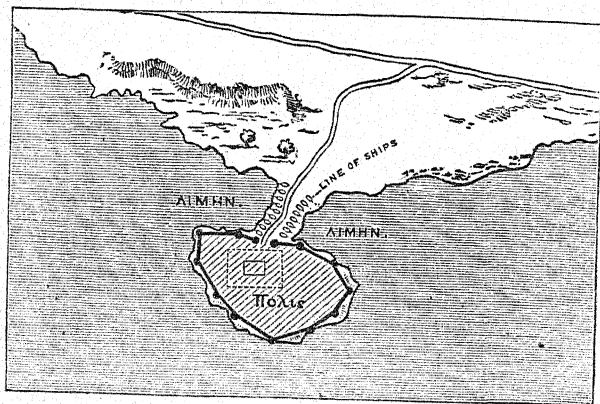
1. 259. δῖφρα ἂν μὲν κε. For the combination ἂν κε, cp. Od. 5. 361. With ἴομεν ἀγροῦς, 'move along the fields,' cp. ὀδδὸν ἰέναι, Od. 10. 103; στείχειν ἀνθρώτους γῆρας, Aesch. P. V. 708. Cp. εἰρῶνται ὀδδὸν, inf. v. 262.

1. 261. ἐρχεσθαι, infin. for imperat.

1. 262. ἐπήν. The construction is forgotten, and no apodosis appears to this word.

ἐπιβέλομεν, *metathesis quantitatis*, for ἐπιβέωμεν (ἐπιβῶμεν), as εἶος for ἔως, § 8. 6. Translate the passage, 'But when we set foot in the city; round which runs a lofty rampart, and there is a fair haven at either side of the city, and narrow is the entrance. And rounded ships are drawn up along the road; for all the men have, each one to himself, a dock.' Like 'Αστερίς, Od. 4. 846, the town had two harbours, for it was situated on a peninsula, and a harbour was formed on either side, leaving a narrow isthmus, along which the ships were drawn up. The

accompanying sketch is an attempt to show the relative position of the objects described.



l. 265. It is a mistake to render εἰρύσται as 'guard,' for the idea of ships guarding a road is unhomeric.

ἐπίστιον, can hardly be regarded as = ἐφέστιον, although written in that form by Herodotus, for Homer uses ἐφέστιος, Od. 7. 248. But it may possibly be referred to ἐπιστήναι, and so may = 'halting place,' meaning the slips whereon the ships are drawn up.

l. 266. ἐνθα δέ. 'Next comes their place of assembly, on either side of the fair precinct of Poseidon, walled in with huge stone-blocks deep bedded.'

l. 267. ῥυτοῖς, properly = 'dragged to the spot,' being too large to carry. This is a true description of the so-called Cyclopean architecture, occurring again in Od. 9. 185. ἀραρυῖα cannot mean 'paved,' which is a process of much later date.

l. 269. The usual reading σπεῖρα, = 'sails,' causes a metrical difficulty. Eustathius wrote σπεῖρας, = 'hawser.' For ἀποξύνουσι, 'taper,' Buttmann conjectured ἀποξύνουσι, which most modern editors accept.

l. 273. ὀπίσω, 'by-and-by' = 'if I am so reckless.'

l. 276. κομίσσατο = 'rescued.' He must be a man from a distant land, for we have no near neighbours.

l. 280. τίς. The accent on this indefinite pronoun is thrown back by the enclitic.

l. 281. ἔξει δέ μιν, 'and he will have her to wife for evermore.' There is a sneer implied in this, as the loves of gods for mortal women were proverbially inconstant. Cp. ἔχεις Ἑλένην, Od. 4. 569.

1. 282. βέλτερον. 'Better it should be so! that she should herself have gone abroad and picked up a husband from some other place than this, for she scorns the Phaeacians here in this land,' etc. The sneering tone continues.

1. 286. ἥ τις ῥέξει. The optative introduces a merely hypothetical case; when this is narrowed to a special and actual instance the mood changes to conjunctive, e.g. *μισογγηται*.

1. 287. ἐόντων stands in so emphatic a position, that the interpretation, 'her friends still living,' seems necessary; φίλων is more closely defined by *πατρός καὶ μητρός*.

1. 288. ἀμφάδιον, see on Od. 5. 120.

1. 289. ὧδε = 'just as I say it.'

1. 291. ἄλσος Ἀθῆνης αἰγείρων, 'a grove of Athena, of black poplars,' both Ἀθ. and αἰγ. depend on ἄλσος, but the latter gen. adds a further description. Otherwise we might take ἄλσος αἰγείρων as one logical noun = 'a poplar grove.'

1. 293. τέμενος = 'the royal park.' Cp. Thucyd. 3. 70, 5.

1. 300. καὶ πάντες, *vel infans*.

1. 301. οὐ μὲν γάρ τι. Trans. 'For the houses of the Phaeacians are not at all made like it (τοῖσι, sc. δώμασι), seeing of what sort the house of Alcinoüs the hero is.' For the additional clause οἷος, κ.τ.λ., cp.

οὐ τι τοιοῦτον ἐτύχθη,
οἷον τερπάλῃν θεὸς ἤγαγε. Od. 18. 36.

1. 303. The shortening of the middle syllable of ἥρωος is unusual. Perhaps βέβληται, Il. 11. 310, is a dactyl, which would afford a parallel.

1. 304. διελθέμεν, for the ἐσχάτη was at the further end.

1. 307. Arete is represented sitting (ἥ δ' ἵσταται), so the words must mean that her seat is set against a column.

1. 308. ποτικέκλιται αὐτῇ may be ποτικ. κίονι = 'both seats against the same.' Or αὐτῇ may be a brachylogy for αὐτῆς (sc. Ἀρήτης) θρόνῳ. Cp. ὁμοῖα νοήματα Πηνελοπείη for νοήμασι Πηνελοπείης, Od. 2. 121.

1. 312. εἰ καὶ μάλα. 'Even though thou art from a distance,' adding emphasis to the καρπαλίμως.

11. 313-315. These verses, which occur in Od. 7. 75-77, seem superfluous here and are wanting in several MSS.

1. 316. φαεινῇ. The handle of the whip was probably polished and ornamented.

1. 318. εὖ μὲν τρώχων, 'and well they sped with prancing pace.' It does not seem that different paces are being described, but the second clause is thrown into a new sentence with a finite verb instead of standing as a participial addition, viz. *πλισσόμενοι πόδεσσι*.

1. 319. ἥ δὲ μάλ' ἡνόχευε, 'and she drove skilfully, and laid on the lash with judgment.' She had to suit her pace to those who were on foot.

1. 321. δύσετό τε .. καὶ ἵκοντο = 'As the sun set they came.' Cp. Od. 7. 289.
 1. 330. ἐπιζαφελῶς. ἐπι-ζά[δια] and φελ- = 'swell,' as seen in δ-φέλ-λα.

BOOK VII.

1. 1. ἦρᾱτο, takes up the εὐχόμενος of 6. 328.
 1. 4. στήσεν, sc. τοὺς ἡμίονους. So στήσαι ἵππους, II. 5. 755. Join ἀμφίς μιν.
 1. 7. ἔδν, § 15. 2.
 1. 9. 'Ἀπείρηθεν, from 'Ἀπείρη = 'the limitless land;' a fanciful name, like Ἰπερείη, Od. 6. 4.
 1. 10. ἔξελον, sc. Φαίηκες, 'chose out of the booty for Alcino.' Cp. Od. 9. 160.
 1. 11. δῆμος ἄκουεν [αὐτοῦ], 'listened to him,' ὡς θεοῦ.
 1. 12. τρέφε, 'was nurse to.' The following ἦ.. ἦ are both demonstrative, not relative. Nausicaa sups in her own room, not in the hall.
 1. 15. ἥρα, 'mist.' So Virg. Aen. 1. 411 *aere sepsit*.
 1. 20. παρθευική = παρθένος (as ὀρφανικός, II. 6. 432), 'a virgin, a young girl.'
 1. 23. 'Ἀλκινδόν, a nearer definition of ἀνέρος, sup., just as ἐξ ἀπίης γαίης is of τηλόθεν. Ἀπίος from ἀπό is like ἀντίος from ἀντί. Γῆ ἀπία as a name for the Peloponnese is a different word.
 1. 25. τῷ, 'wherefore.'
 1. 28. ὃν μὲ κελεύεις, sc. δαίξαι.
 1. 29. ναίει, Od. 1. 404.
 1. 30. σιγῇ τοῖον, see on Od. 1. 209.
 1. 31. προτιόσσεο = πρόσβλεπε.
 1. 32. οὐ μάλα, as we should say, 'not so very fond of strangers,' meaning, 'not at all fond;' 'nor do they welcome and entertain one who may come from elsewhere.' The reception of Odysseus is hardly consistent with this confession of Phaeacian inhospitality.
 1. 34. θοῇσι is such a regular epithet of νηυσὶ that here it is quite unemphatic: but ὠκείησι supplies the emphasis = 'trusting in the speed of their swift ships.'
 1. 35. ἐκπερόωσι, § 18. 2. δῶκε, sc. λαῖμα ἐκπερᾶν.
 1. 36. ἡ ἐ νόημα. This comparison is worked out II. 15. 80.
 1. 40. διὰ σφέας, i. e. going through the midst of the people to reach the palace.
 1. 44. ἠρώων refers to the chieftains who came each with his retinue.
 1. 47. τοῖσι. This plural is loosely used, as the conversation is only between two. Cp. Od. 5. 202.
 1. 49. πεφραδέμεν, Schol. ἐπιδείξαι, cp. § 16. 2 and § 17. 5.

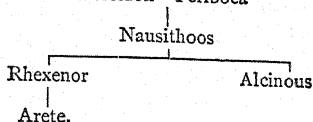
l. 54. ἐπώνυμον refers properly to a *sur-name*, added with a special significance; e. g.

Ἀλκύνονην καλέσκειν ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς
μήτηρ Ἀλκυόνοιο πολυπενθέος οἶτον ἔχουσα
κλαίει. II. 9. 562.

Here Arete is so called καθὸ ἀρετῶς καὶ εὐκαίᾳς ἐγεννήθη, Schol. Cp. the use of ἐπικλησιν, Od. 5. 273.

τοκίων must refer to ancestors and not to immediate parents, for Alcinous was uncle as well as husband to Arete, as the genealogy shows.

Poseidon = Periboea



l. 59. Γιγάντεσσιν. The giants over whom Eurymedon was king were a savage race living near the home of the Cyclops (cp. inf. v. 206, Od. 6. 4). The wars between the Gods and the Giants are a later fable, and are not alluded to here. Eurymedon is represented as having brought destruction on his people and himself in some unsuccessful battle.

l. 61. τῇ, sc. Periboea.

l. 64. τὸν μὲν (Ἐξήνηορα) ἄκουρον, i.e. without a male heir, as the addition μίαν οἶν, κ.τ.λ. shows.

l. 65. νυμφίον, Schol. = νεωστὶ γεγαμηκότα.

l. 68. ὑπ' ἀνδράσι, 'in subjection to their lords.'

l. 69. περὶ κῆρι, see on Od. 5. 36. τετίμηται τε καὶ ἔστιν. Damm interprets rightly, 'sicut illa maxime ex animo in pretio habita est, et etiamnum habetur, nam saepe uxores primis mensibus vel annis carae fuerunt, et nunc non sunt adhuc.' With ἔστιν supply τιμήσσεα from τετίμηται. Nitzsch compares Propert. 2. 13, 38

Nec minus haec nostri notescet fama sepulcri,

Quam fuerant Phibii busta cruenta viri;

where fuerant = fuerant nota, from notescet.

l. 72. δειδέσθαι, from δέιδεσθαι, Epic perf. with present sense, from δείνναι, in the sense of 'to hold out the hand to any one,' 'to greet;' cp. in a similar sense, δεικνάνομαι, Od. 18. 111. Others refer the form to δέχομαι, pf. δέδεσθαι, or δείδεσθαι, and so translate it 'welcome her.' Cp. § 17. 4.

l. 73. καὶ αὐτῇ, i.e. 'she does not only shine with reflected honour from the king.'

l. 74. Trans. 'And for those whom she favours (even though they be men) she settles their quarrels;' a task out of the sphere of an ordinary woman.

1. 80. Ἀθήνη, 'Athens;' later, Ἀθῆναι. The 'strong house of Erechtheus,' is the temple in the Acropolis dedicated to the joint worship of Athena and Erechtheus the primitive Athenian hero. Cp. Hdt. 8. 55 ἔστι ἐν τῇ ἀκροπόλει ταύτῃ Ἐρεχθέος τοῦ γηγενέος λεγόμενου εἶναι νηὸς, ἐν τῷ ἐλαίῳ τε καὶ θάλασσᾳ ἐνι.

1. 86. ἐληλάδατο, for ἐλῆλαντο, from ἐλαίνω. The δ is introduced for the sake of euphony, as in ἀκηχέδαται, Il. 17. 637. The form is found in Herodot. with verbs in ζω, as κεχωρίδαται, 1. 140; ἐσκενάδαται 4. 58. Trans. 'walls had been run;' cp. inf. v. 113. ἐλαίνω may possibly refer here to the forging of the brass of which the walls were made.

1. 87. The μυχὸς is the point farthest from the entrance. The phrase is equivalent to 'from front to back;' cp. Od. 3. 402. κύανος is a doubtful word. In Il. 11. 24, it seems to be spoken of as a metal, and so many render 'blue steel,' i. e. tempered till blue, like a watch-spring. Others, more naturally, regard it as a native ore of copper of a bright blue like verditer. It may have been in the form of an enamel. Trans. simply, 'a cornice of blue.' The reference is still to the outside walls of the house, the description of the interior begins inf. v. 95.

1. 88. ἔντος ἔργον (εἶργον), 'closed in.' The plural, θύραι, seems to imply the two leaves of a folding door. So δικλίδες, Od. 2. 345.

1. 90. Trans. 'Of silver was the lintel above them, and of gold the hook,' which served as a door-handle; cp. Od. 1. 441.

1. 91. There were two dogs on either side of the door, one of gold and one of silver, 'which H. had wrought with cunning mind to keep ward at the house of Alcinous, being deathless and ageless for ever.' For similar magical works of Hephaestus, cp. Il. 18. 418.

1. 92. πρᾶπίδες (like φρένες), properly = the diaphragm or midriff; cp. Il. 11. 579 βάλε. . ἦπαρ ὑπὸ πρᾶπίδων.

1. 95. ἐρηρέδατο, Schol. ἐρηρῆσμένοι ἦσαν, from ἐρεῖδω, (cp. the use of κλίνω, Od. 6. 308), 'were planted leaning along the wall, right through from front to back. ἐνθα = ἐν θρόνοις.

1. 97. εὐννητοί (for εὐννητοί), § 8. 2. βεβλήατο, § 17. 4.

1. 99. ἐπηγετανὸν, see on Od. 4. 89.

1. 100. 'Statues of boys on pedestals (βαμύς, like βάθρον, from βαίνω) were there, giving light all night long.'

1. 102. φαίνειν, used absolutely, as in Od. 18. 307

αὐτίκα λαμπτήρας τρεῖς ἵστασαν ἐν μεγάροις
ὄφρα φαίνοιεν.

Cp. Od. 19. 25. νύκτας is the accus. of duration of time.

1. 103. οἱ = Ἀλκινόω. Cp. Virg. Aen. 1. 703.

1. 104. μύλης, gen. Others read μύλης = μύλαις. μῆλοπα καρπὸν, 'the yellow grain.'

1. 105. ὀφώσι, § 18. 2. ἡλάκατα, see on Od. 6. 53. 306.

1. 106. As οἷά τε follows directly on ἤμεναι, it is natural to look for the point of comparison in that word. The maidens, then, sit together row behind row like close-clustering leaves. But the more picturesque interpretation is given by the Schol. διὰ τὸ εὐκίνητον τῶν χειρῶν ἐν τῷ στρέφειν τὴν κρόκην (thread) ὥς καὶ τὰ φύλλα τῆς αἰγέρον .. εὐκίνητα βαδείας καὶ ὑπὸ τυχύουσης αἵρας, i.e. 'any breath of air that comes.'

1. 107. καιροσέων, properly καιροέσσειον from καιρόεις, the adjct. from καιρός, the woof or cross-threads in weaving, for which other edd. write καιρουσέων and καιροσσεών. Trans. 'and from the close-wove linen, trickles off liquid oil.' The simplest interpretation is that the linen is of so close a texture that oil would run off its surface instead of soaking in. Others take it of the glistening look of the linen, which is a proof of good weaving. So IL. 18. 595

χιτώνας

εἶατ' ἐννήτους ἦκα στίλβοντας ἐλαίῳ.

Cp. also Od. 3. 408. Others again refer it to the actual 'use of oil in 'dressing' the fabric.

1. 108. 'As the P. are cunning beyond all men at sailing a swift ship on the sea, so (ὥς = τόσον) are the women skilled in weaving.'

1. 110. τεχνήσσαι is for τεχνήεσσαι, from τεχνήεις, a reading preserved by the Schol. The word is parallel to ἱδρῖες. The ordinary reading ἰστὸν τεχνήσσαι (first aor. inf. τεχνῶ), would answer to ἐλαυνόμεν. νῆα. ἰστὸν may be retained with τεχνήεσσαι as an accusative of reference; but ἰστών is found in several good MSS. For the words περί .. ἐσθλὰς, see on Od. 2. 117.

1. 113. ἀμφοτέρωθεν. This the Schol. rightly interprets as equivalent to παντάχῃθεν, because it gives the enclosure in length and breadth. So ἔνθα καὶ ἐνθα in the same sense, Od. 10. 517.

1. 114. πεφύκάσι, as λελόγγασι, Od. 11. 304; others read πεφύκει.

1. 117. τῶν, § 14.

1. 118. χεῖματος, 'in winter,' genit. of point of time. θέρευσ, § 4. 1. 'Their fruit never falls or fails, winter or summer; lasting all the year round; but ever and aye (μάλ' αἰεὶ) the zephyr as it breathes is forming some fruits and ripening others.'

ζεφυρίη (cp. Od. 2. 195) is a fem. adj. used substantively, as ἡοίη for ἡώς, Od. 4. 447.

1. 120. ἐπὶ = 'after.' The marvel both in the garden and the vineyard (see below) is that the various stages of growth and maturity are all going on together. The accuracy of the description is marred by the introduction of σταφυλῇ, as the garden is separate from the vineyard, where alone the vines are growing.

1. 122. οἶ, see on v. 103 sup. For ἄλωη, cp. Od. 1. 193.

ἐρρίζωται = πεφύτευται, Schol.

1. 123. Trans. 'Of it (sc. ἄλωης) one part, a warm spot on level

ground, is dried by the sun' (θειλόπεδον from εἴλη, 'sun's rays.' For the addition of the θ cp. θάλασσα with ἄλς), 'other grapes again (ἐτέρας, sc. σταφυλὰς) they are gathering, and others they are treading; and in the foreground are setting-grapes shedding their blossom, and others again are just colouring.' The simplest way to make an antithesis between ἕτερον μὲν (v. 123) and ἐτέρας δὲ (v. 124) is to suppose that the sunny spot on level ground is used for drying the gathered grapes into raisins. In the other parts of the vineyard the grapes hang yet on their vines, or are being carried to the wine-press.

1. 127. ἐνθα δέ. 'And there again trim garden beds of every sort [of herb] are planted, along the last row, looking ever gay.' The last row, sc. of vines. Where the vineyard ends, the garden of herbs begins.

1. 128. γανώσσαι, § 18. 2. πεφύᾱσι, § 21. 1.

1. 131. ὅθεν = ἐξ ἧς κρήνης. For ἦσιν used intransitively, cp. Od. 11. 239.

1. 132. ἐν Ἀλκινόοιο, sc. δόμῳ.

1. 135. Join εἶσω δώματος, as Od. 8. 290. εἶσω goes usually with accus.

1. 138. σπένδσκον, § 17. 6.

1. 140. ἡέρα ἔχων, 'clad in mist,' as εἵματα ἔχειν, Od. 17. 24. Join βῆ διὰ δῶμα... ὄφρα ἔκετο.

1. 143. 'And then the marvellous mist melted away from him.' For the gen., cp. πάλιν τράπεθ' υἱὸς ἐῆος, Il. 18. 138. Cp. Virg. Aen. 1. 568.

1. 144. ἰδόντες (aorist), 'when they caught sight of.'

1. 145. ὁρόντες (present), 'as they gazed.'

1. 148. δλβια can hardly be taken as adverbial to ζώμεναι, but the infin. must be regarded as an addition to the sentence. 'May the Gods grant them blessings (Od. 8. 413) in [all the circumstances of] their lives.' Lit. 'with reference to their lives.' For the infin. so used to express the sphere in which some action takes place, cp. ὅς ὀμηλικίην ἐκέκαστο, ὕρνιθας γνῶναι. 'His superiority is shown in his knowledge,' Od. 2. 159. Cp. also 3. 246, and 5. 217.

1. 152. θᾶσσον, 'all the quicker,' sc. than I should without your aid. φίλων ἄπο, 'far from friends.'

1. 154. ἀκὴν, see on Od. 2. 82.

1. 156. ἀνδρῶν, partitive genit. after δς, 'who among the Phaeacians,' cp. Od. 5. 448. προγενέστερος, a qualifying comparative, as γεραίτερος, Od. 3. 362.

1. 159. κάλλιον, 'more honourable.' The comparative means that our present neglect is no *improvement* on our usual custom. Cp. Od. 3. 70. The τόδε is explained by the words that follow, ξείνον, κ.τ.λ.

1. 161. σὸν, emphatic, 'waiting for the word from thee.' ποτιδέγγμενοι, (προσδέχομαι), § 20. 4. ἰσχανῶνται, 'are holding back.'

1. 164. ἐπικρῆσαι for ἐπικεράσαι, i.e. to mix with water in the κρητήρ.

1. 165. σπείσομεν, (σπένδω), § 3. 4.
 1. 166. ἔνδον ἔοντων, 'from what she has within,' Od. 1. 140.
 1. 167. ἱερὸν μ. 'A., cp. Od. 2. 409.
 1. 169. ἀπ' ἐσχαρόφιν, § 12. 1. Cp. Od. 5. 59.
 1. 170. 'Having made to rise up his son who was sitting near him; and him he loved most of all.' Later syntax would substitute ὄν for δέ μιν. Cp. Od. 1. 71; 2. 54.
 ll. 172-176 = Od. 1. 136-140.
 1. 177 = Od. 6. 249.
 ll. 183 foll., see on Od. 3. 340 foll.
 1. 188. κατακέλετε, § 23. 6. Apparently an imperat. aorist formed from the future κείω. Others take κείω as a desiderative verb and not a tense of κείμαι.
 1. 189. Join ἐπι-καλέσαντες.
 1. 192. ὁ ξένος, 'this stranger,' demonstrat. use of definite article. ὡς χ' = ὡς κε.
 1. 195. μηδὲ πάθῃσι, in construct. with ὡς κε. μέσσηγυς, 'mean-while,' i.e. between his departure hence and his arrival at home: explained by the following words πρὶν.. ἐπιβήμεναι.
 1. 197. The common reading is κατακλώθες. But the Schol. writes τὸ δὲ κατὰ πρὸς τὸ νήσαντο: the preposition goes with the verb. Trans. 'Whatsoever Fate and the stern spinners span off for him with their thread at his birth when his mother bare him.' Join οἱ γεινομένῳ. κατανήσαντο is like ἐπινήθω, ll. 20. 128, or ἐπικλώθω, Od. 3. 208. κλώθες is a metaplastic form for κλώθωι from κλώθω.
 1. 201. ἐναργεῖς, 'in visible presence.' He feels that 'the Gods are contriving something else in this,' if they are going to hide their divinity in mortal disguise.
 1. 204. καὶ μούνος, 'even when by himself,' in opposition to the assembly that gathers at the sacrificial feast. ξύμβληται, conjunctive of syncop. aor. ξυμβλήμην, § 20. 4.
 1. 205. οὐ τι κατακρύπτ., used absolute, 'they make no manner of concealment.' ἔγγυθεν, sc. in lineage.
 1. 211. Trans. 'Whomsoever of men ye know most burdened with sorrow, to them I may liken myself in my troubles.' For the form of sentence, cp. Od. 1. 219.
 1. 213. καὶ δέ. Trans. 'Aye! and'.. καὶ μάλλον, *vel magis*.
 1. 216. 'Nothing is more shameless beyond [i.e. *than*] an angry belly.' So ἔροχ' ἀρίστας (κοίρας) ἀλλὰ τε πόλλ' ἐπὶ τῇσι, ll. 9. 639.
 1. 217. ἐπ[έ]λετο.. ἐκέλευσεν, aorists of customary action. There is no need of ν ἐφελεκυστικόν after ἐκέλευσε, because ἐο [Fέο] takes the digamma, § 2.
 1. 221. ἐκ-ληθάνει, 'makes me forget;' cp. ἐκλέαθον κιθαριστὴν, 'they made him forget his harp-playing,' Il. 2. 600.

1. 222. ὁτρύνεσθαι, infin for imperat. φαινομένηφι, § 12. 1.
 1. 223. ἐπιβήσετε, conjunct, § 3. 4, 'land me upon;' transitive 1st aor.
 1. 224. καὶ περ. Only in this passage written together; elsewhere always divided by one or more words, as Lat. *ne. . quidem*.
 ἰδόντα με, 'When once I have had a sight of my possessions, may even my life leave me.' Cp. Il. 5. 685 ἐπειτά με καὶ λίποι αἰών.
 1. 229. οἱ μὲν, this includes the guests who lived in the town.
 1. 232. ἔντα δαυτός. So Virg. calls the *implements* for baking, etc., *Cerealia arma*, Aen. 1. 181. ἀπεκόσμεον, 'began to clear away.'
 1. 234. εἶματα, in apposition with and descriptive of φᾶρος and χιτῶν. Cp. Od. 6. 214.
 1. 237. Trans. 'This, the first question, I myself will ask.' On the double interrogative, τίς πόθεν, see on Od. 1. 170.
 1. 239. The readings vary between φῆς (i.e. ἔφη) and φῆς, 2nd person pres. The former is better, 'Saidst thou not?'
 1. 248. ἐφέστιον to be taken predicatively with ἤγαγε, 'brought me to her hearth.'
 Il. 249-251 = Od. 5. 131-133.
 1. 251. ἔνθα takes up the moment of ἐκέασσε. The lines 251-258 were rejected by some of the Alexandrian critics as a later interpolation. ἀπέφθιθεν, § 22. 1.
 1. 256. ἐνδυκέως. Perhaps, as *v* may represent *o* in Aeolic, this is for ἐνδοκέως, i.e. = κατὰ δόξαν, 'decently,' 'properly.'
 1. 261. Scan ἀλλ' ὅτε | δὴ ὅγ | δούν μοι ἐ | πιπλόμεν | ον ἔτος | ἦλθε | . Here ὄγδοον must be a dissyllable, as in Od. 14. 287. Dindorf conjectures δὴ ὄγδοατον by synizesis.
 1. 263. ἥ καὶ νόος. We should expect ἥ καὶ ὅτι νόος. Cp. Od. 9. 339. The ἀγγελίη mentioned here is brought by Hermes, Od. 5. 29 foll.
 1. 265. ἔσσειν, 'clad me with,' ἐννυμι.
 1. 266 = Od. 5. 268.
 Il. 267, 268 = Od. 5. 278, 279.
 1. 270. ξυνέσσεσθαι οἰζυῖ. So Soph. Phil. 1168 ἄχθος φ' ξυνοικεῖ.
 1. 273. The meaning is that the waves swept him from his boat.
 1. 274. Join ἀδιδά στεν., as βαρεία στεν., Od. 5. 420.
 1. 276. τόδε λαῖτμα, 'yonder deep.' He points in the direction of the sea. διέτμαγον, cp. Od. 5. 409.
 1. 278. 'There (sc. ἐν ὑμετέρῃ γαίῃ) the wave would have dashed me on the beach as I tried to land.'
 1. 280. εἶος, see on Od. 4. 90 and § 3. 6.
 1. 281, 282 = Od. 5. 442, 443.
 1. 283. Trans. 'And [having got clear] from the water I sank down, rallying my spirit.' Cp. Od. 5. 458.

1. 284. διπτερός, see on Od. 4. 477.
1. 285. ἐκβάς is intended to give the same picture as ἐκ ποταμοῦ λιασθείς, Od. 5. 462.
1. 286. Join κατ-ἔχευεν.
1. 289. δύσσο. Cp. Od. 6. 321, which shows that there were yet some hours of daylight after Odysseus awoke. To avoid the contradiction, Aristarchus reads δείλετο, 'the sun was westering.' δείλη was the 'afternoon,' Il. 21. 111.
1. 290. τεῖς, § 15. 2.
1. 292. ἤμβροτον, i.e. ἤμαρτεν (ἄμαρτάνω), with a metathesis of αρ to ρα, i.e. ἡμαρτον or ἡμροτον (cp. above κατέδ-ρα-θον from καταδ-αρ-θάνω). The β is inserted to harmonise the sound of μρ, as in μεσημ[β]ρία.
1. 293. ἀντιάσαντα, see on Od. 6. 193.
1. 294. ἐρξέμεν may be a future tense, or the Epic 2nd aor. with the sigma, as ἄρξέμεν, Il. 23. 111. See § 20. 2. 'As you would not expect a young person to do when meeting any one.'
1. 297. ἀληθείην, '[as] the truth,' in apposition to ταῦτα.
1. 301. 'And yet it was to her first that thou didst make thine appeal.' Cp. Od. 6. 176.
1. 303. The statement of Odysseus here becomes more diplomatic than true. Cp. Od. 6. 260 foll.
1. 307. 'We, the race of men, are touchy.' δύσζηλοι (ζηλος, ζέω, *ferveo*), in the masculine by *constructio ad sensum*.
1. 311. αἶ γὰρ.. ἐχέμεν. For this use of an infin. in place of the usual optative, cp. Od. 17. 355, where both constructions are combined,
 Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ὄλβιον εἶναι,
 καὶ οἱ πάντα γένοιθ' ὅσσα φρεσὶν ἥσι μενοινᾷ.
 Trans. 'Would that, O father Zeus, and Athena and Apollo, thou, being such an one as thou art, and feeling as I feel, mightest have to wife my child, and be called my son-in-law abiding here.' Cp. also Od. 24. 379.
1. 314. οἶκον δέ τ' ἐγώ. The reading of κ'[ε] for τ'[ε], which better suits the sense, is given in one and suggested (by the word κἀγώ) in another MS. The reading in the text is generally translated, 'And O! that I might give thee an house:' carrying on the wish from αἶ γὰρ, sup. v. 311.
1. 316. μή.. γένοιτο, i.e. 'heaven forbid.'
1. 317. ἐς τόδε.. αὔριον ἐς, 'I appoint your departure for this date, viz. for to-morrow.' Cp. ἐς τόδ' ἡμέρας, Eurip. Alcest. 9.
1. 318. τῆμος δέ, 'and then,' i.e. when to-morrow comes.
1. 319. ἐλώσι. Probably the present tense from ἐλάω Epic form of ἐλαύνω, § 18. 2. It may also be regarded as an open form of ἐλώσι, the contracted future, 'While they row you over the calm sea.' So πόντον ἐλαύνειν, Il. 7. 6.
1. 320. καὶ εἴ που, as we say, 'and anywhere else you like.'

1. 322. οἱ.. λαῶν, *ii ex civibus nostris qui*.
 1. 323. This visit of the righteous Rhadamanthus, who is elsewhere represented (Od. 4. 564) as living in Elysium, belongs to an unknown legend. For Tityos, cp. Od. 11. 576.
 1. 326. ἀπήνυσαν, sc. τὸν πλοῦν. Cp. νῆς ἀνύσει θαλάσσης ὕδαρ, Od. 15. 294.
 1. 330. The use of this verse, which has passed into a formula, is inaccurate here, as it introduces no personal address to an interlocutor, but a prayer to Zeus. See on Od. 2. 302.
 11. 336-339 = Od. 4. 297-300.
 1. 342. ὄρσο, see on Od. 6. 255. κέων, a shorter form of κείων.
 1. 345 foll., see on Od. 3. 399, 402 foll.

BOOK VIII.

1. 3. ἀν, § 7.
 1. 4. ἡγεμόνευε, cp. Od. 3. 386.
 1. 6. λίθοισι, i. e. the λαέσσι of Od. 6. 267.
 1. 7. πλησίον = 'near one another.'
 μετόψχετο (explained by v. 9), 'went about to accost every one she met.'
 1. 11. ἄγε, singular verb used with plural subject, because the form had become merely interjectional. Cp. Od. 2. 212.
 1. 12. ἵεναι is not dependent on δεῦτε, but stands as infin. for imperat., Od. 1. 292.
 1. 16. ἐμπληντο, § 20. 4. Join ἐμπλ. βροτῶν. The ἔδραι = the λίθοι, sup. v. 6.
 1. 18. τῷ.. ὤμοις, 'over him, on head and shoulders,' for this epexe-gesis, cp. Od. 6. 235.
 1. 21. ὥς κεν γένοιτο. The addition of κεν implies that the desired result naturally follows the fulfilment of the condition. Cp. Od. 2. 53. And, for the same mood after a fut. tense, cp. Od. 13. 401 κνυζώσω τὰ ὄσσε.. ὥς ἂν φανείης. Cp. Plato, Phaedr. 230 B, 'The tree ἀκμὴν ἔχει τῆς ἀνθης ὥς ἂν εὐαδέστατον παρέχοι τὸν τύπον.'
 1. 22. δεινός τ' αἰδοίός τε = 'awe-inspiring and reverend.' ἐκτελέσειε is still in construction with ὥς κεν.
 1. 23. πολλοὺς τοὺς πειρήσαντο, 'those many trials of skill in which the Phaeacians made proof of Odysseus,' τοὺς may stand for τοῖς attracted into the case of αἰθλοῦς, if it may be taken as *accusativus respectus*. Cp. ἐκαστά τε πειρήσαιο, Od. 4. 119. The line is suspicious and was rejected by Zenodotus, since Odysseus did not engage in *many* contests. But v. 214 shows that he was at any rate ready for more.
 1. 24. See on Od. 2. 9.

ll. 25-27 = Od. 7. 185-187.

l. 29. ἤε... ἦ is a further description of οὐκ οἶδ' ὅς τις, 'whether he be come from E. or W.'

l. 30. πομπὴν δέ, 'He is urging upon us his dismissal, and is praying that it be confirmed for him.'

l. 31. ὥς τὸ πάρος περ, i.e. as we have always done on behalf of those who have sought our aid.

l. 32. οὐδὲ γὰρ οὐδέ. The whole sentence is negated by the first οὐδέ, which negation is again repeated before the emphatic ἄλλος. Cp. Od. 3. 27.

l. 36. κρίνασθων, 'let them choose two-and-fifty youths among the people.' κρίνασθων is middle voice, as in Od. 4. 408; the ordinary form in -θωσαν being always contracted in Homer. The subject to κρίνασθ. is an indef. plural, as in φασί = 'men say.' The dual κούρω, here and inf. v. 48, where also κρινθέντε is added, is suggested by the δύω. The change introduced in the number by the addition of πεντήκοντα is as it were forgotten. For the use of πάρος with pres., cp. Od. 4. 811.

l. 37. εὖ θαλάμεινοι, see on Od. 4. 782.

l. 39. ἡμέτερόνδε = 'to our [house].'

l. 40. αὐτὰρ οἱ ἄλλοι, 'But as for you others, you sceptred kings, come ye to my fair house.'

l. 44. περὶ, Cp. Od. 2. 116.

l. 46. ἡγήσατο, 'led the way,' as ἡγεμόνευε, sup. v. 2.

l. 47. σκηπτούχοι, used substantively without βασιλεῖς.

μετόχeto = 'went to fetch.' Cp. Od. 1. 184, for this use of μετά.

l. 48. κρινθέντε, see on sup. v. 36.

ll. 50-55 = Od. 2. 407 and 4. 780-783, 785.

l. 57. αἶθουσαι. There were two sets of these: one set built inside the front wall of the αὐλή, on either side the gateway, and so turning the open side of the verandah to face the house. The other set was similarly built against the front wall of the house, so that the two were opposite one another. The latter are alluded to Od. 3. 399. ἔρκεα may be the walls enclosing the court; δόμοι includes the house and its entrance; so that these three words are together descriptive of what we should call the whole premises.

l. 58. This verse is wanting in some MSS, and may have been copied from sup. v. 17.

l. 61. τοὺς δέρον, 'These they flayed and made ready, and prepared a delicious meal.' τετύκοντο (τεύχω), § 18. 2.

l. 63. The 'good and evil' which falls to the lot of the bard is described in the following line.

l. 64. ἀμέρδω, 'to deprive of,' like its cognate form ἀμέρω, is equivalent to ἀμερίζω, the ι passing into δ through the j sound.

l. 67. Join ἐκ δὲ πασσάλοφι (§ 12. 1) κατεκρέμασεν.

1. 68. αὐτοῦ, not = *ipsius*, but a local adverb, 'there,' explained by the addition ὑπὲρ κεφαλῆς. Cp. Od. 9. 96.

ἐπέφραδε (φράζω, § 16. 2), 'showed him how to take it with his hands.' For as he was blind, he could only feel for it.

1. 71, foll. = Od. 1. 149, foll.

1. 73. ἀνίειναι, like ἐποτρύνειν, sup. v. 45. κλέα ἀνδρῶν. In Il. 9. 189, Achilles sings to the lyre, of the glorious deeds of heroes.

1. 74. οἴμης τῆς may be an inverse attraction for τῆς οἴμης = *cuius carminis laus caelum pervenit*. So Od. 21. 13 δῶρα τὰ οἱ ξείνος δῶκε = *quae dona*. Or οἴμης may be a partitive gen., and the sentence may mean, 'choosing from the whole story . . the strife of A.' According to this, οἴμη would be the whole tale of Troy, and νεῖκος one scene in it. Cp. inf. v. 500 ἐνθεν ἔλδν, 'taking it up from the point where.' Agamemnon had been told by the Delphic oracle that he might hope to take Troy when he should see an angry quarrel arise between the noblest of the Achaeans. So when Odysseus and Achilles disputed at some sacrificial feast whether Troy could best be taken by stratagem or assault, Agamemnon saw in their dispute the fulfilment of the oracle.

1. 76. We must suppose two forms, *δηρίομαι* and *δηριόομαι*, to give *δηρίσαντο* and *δηριόωντο*, respectively.

1. 79. χρέων (χρέω), Schol. *μαντευόμενος*. The meaning of the middle voice, *χρησόμενος*, is 'to get an oracle for one's self.'

1. 80. οὐδὸν = 'the threshold of the temple.'

1. 81. κυλίνδετο, metaphor from a wave.

1. 82. διὰ βουλᾶς, see on inf. v. 520.

1. 84. φᾶρος. This square of cloth was put on so as to cover the left arm and shoulder tightly. The right arm was left bare, and a long corner hung down from the right shoulder. This corner Odysseus threw over from behind, and 'drew it down over his head.'

1. 87. ὅτε λήξειεν, not = 'when he stopped,' which would be ὅτ' ἔληξεν, but 'each time he stopped,' as is further shown by the iteratives ἔλεσκε (v. 88) and γοάσκει (v. 92). There must have been separate divisions, or 'fyttes,' in his recital.

1. 89. ἀμφικύπελλον, Od. 3. 63. σπείσασκε (σπένδω, § 17. 6), by way of acknowledgment to the Gods for each fresh instance of their care of him, which Demodocus recited.

1. 91. ἐπέεσσιν, 'the stories,' Od. 4. 597.

1. 99. συνήορος (ἄρω), 'the accompaniment.' The lyre is called *δαῖτος ἑταίρη*, Od. 17. 271.

11. 104, 105 = sup. vv. 46, 67.

1. 106. Notice the tenses ἔλε, ἔξαγε, 'seized, and began to lead.'

1. 107. ἦρχε τῷ αὐτὴν ὁδῷ = *praeibat illi eam ipsam viam quam ceteri* [sc. *ibant*].

1. 108. θαυμαίνω, Epic variant for θαυμάζω.

1. 111. All Phaeacian names recall the seafaring life, except Alcinoüs, Arete, Laodamas, Polybus (inf. v. 373), Dymas (Od. 6. 22), and Rhëxenor (Od. 7. 63).

1. 116. The common reading is *Ναυβολίδης θ'*, but it is better to omit the *τε* and make the patronymic refer to Euryalus.

1. 121. *νύσσα* is here the 'scratch,' or starting-line. Schol. *ἡ ἀφετηρία*. It stands also for the turning-post (Lat. *meta*) in the *διὰυλος*, but here there is a straight course and no turning. *τέτατο δρόμος* means that 'the running was made right away from the start.' Cp. II 23. 375

ἄφαρ δ' ἱπποῖσι τάθη δρόμος.

The use of *τείνειν* probably points to the constant exertion of the runner.

1. 122. *πεδίοιο*. For this local genitive, cp Od. 3. 251, etc.

1. 123. We have as a measure of distance in II. 10. 351-353

*ἀλλ' ὅτε δὴ β' ἀπὲν ὅσσον τ' ἐπὶ οὖρα πέλονται
ἡμίονων, αἱ γὰρ τε βοῶν προσφερέστεραί εἰσιν
ἐλκέμεναι νειοῖο βαθείης πηκτὸν ἄροτρον.*

In this passage the *ἡμίονων-οὖρα*, or 'mules' range,' represents the distance by which a team of mules beats a team of oxen in ploughing. The phrase *ἡμίονων-οὖρα* seems afterwards to have become a familiar expression, and was used without the explanatory addition about the oxen. Cp. *δίσκου οὖρα*, II. 23. 431.

1. 125. Join *λάους ἔκετο*, came in to the people [who stood waiting at the winning-post]. Cp. II. 11. 595 *ἔκετο ἔθνος ἑταιρῶν*. *ὑπεκπροθέων* = 'outstripping the rest, who were thus left in the lurch (*ἐλίποντο*).'

1. 134. *οἶδε καὶ δεδάηκε*, equivalent to *οἶδε δεδαῶς*, 'knows by having learned it' Cp. Od. 4. 493.

1. 135. *ὑπερθεν* adds a simple and picturesque touch. *μηρούς τε κνήμας τε* refer to the lower part of the body: with *χείρας* begins the description of the upper part. So Od. 20. 352 *κεφαλαί τε πρόσωπά τε νέρθε τε γούνα*. The words *μέγα τε σθένος* seem to sum up the general result of the foregoing description.

1. 138. 'Nothing worse than the sea at crushing a man's spirit.'

1. 147. *ὅφρα κεν ᾗσιν*, 'as long as he lives,' Od. 2. 119.

1. 148. *ἑῷσιν*, § 15. 2.

1. 154. *καὶ μάλλον*, 'far more.'

1. 159. *οὐδὲ*, see on sup. v. 32. The *γὰρ* means, 'I can well understand your refusal, for,' etc.

1. 160. *ἄθλων*, from neut. *ἄθλον*. If it be referred to the masc. form, then *οἳα τε πολλὰ* must be regarded as merely adverbial = *quemadmodum saepe*. Cp. Od. 3. 73.

1. 161. *ἀλλὰ τῷ ὅς*, 'But [I liken thee] to one who.' *ἕμῃ νηὶ θαμίζω* = *apud navem versari solitus*.

1. 162. *πρηκτῆρες*, 'traders.'

1. 163. *φόρτου τε*, 'Is heedful of the freight, and is in charge of the wares, and the gains so eagerly sought.' *ἔδαϊα* signifies the back-freight, produced by the sale of the *φόρτος*, and so is rightly described by the epexegetis *κερδέων θ' ἀρπαλέων*. Cp Od 15. 445 *ἄνον ὑδαίων, ἦσιν* is the old and better reading. Some edd. write *εἶσιν* = 'goes.'

1. 167. *οὕτως*, 'thus,' i.e. as we see in your case. Trans. 'Thus we see that not to all men do the Gods grant [all] graces, neither form, nor wisdom, nor eloquence. For one man is meaner than another in looks, but God sets a beauty upon his words, and his hearers gaze upon him with delight, while he speaks unflinching with winning modesty.'

1. 170. *θεὸς μορφὴν ἐπ. στέφ.*, lit. *deus formam sermoni addit*. So *μορφῇ ἐπέων*, Od. 11. 367. For this use of *στέφειν*, cp. 11. 18. 205

ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε διὰ θεάων.

Cp. also inf. v. 175 = 'no charm surrounds his words.'

1. 176. *ὥς*, 'even as.' He makes Euryalus the special instance of his words. *οὐδέ κεν ἄλλως* = 'not even would God fashion thee different,' i.e. on a better model.

1. 180. *μυθεῖαι*, so *νεῖαι*, Od. 11. 114, § 3. 2.

1. 181. *ἔμμεναι*, 'that I was.' So *εἶναι* of past time, 11. 5. 639.

1. 183. *πέιρων* is appropriate to *κύματα*, Od. 2. 454, and is used by a *zeugma* with *πολλέμους* in the sense of completing.

1. 186. *αὐτῷ φάρεϊ*, 'cloak and all.' Such phrases as *αὐτῇ σὺν πῆλῃκι*, 11. 14. 498, *αὐτῇ σὺν φόρμυγγι*, 11. 9. 194, show what was the original form of this idiom.

1. 187. *πάχετος*, apparently a collat. form of *πάχυσ*, as *περιμήκετος* (Od. 6. 103) is of *περιμηκής*. Cp. *πάχετος δ' ἦν ἥύτε κίων*, Od. 23. 191. Trans. 'He seized a quoit. bigger [than the rest], a thick one, far more massive than the sort with which,' etc.

1. 190. *λίθος*. The quoit was of stone.

1. 192. *ὑπερ[ε]πτατο (πέτομαι) σήματα*, 'flew past the marks of all,' sc. of the other throwers. The *σήματα* showed the distances of all the former throws.

1. 193. *τέρματα*, 'the range,' merely repeats *σήματα*.

1. 196. *ὁμίλῳ*, 'the mass of other marks more or less close together.'

1. 198. *τόδε γε*, sc. *σήμα* is the reading of Aristarch.; the common reading is *τόν γε*, sc. *δίσκον*. *ὑπερήσει (ἤμι)*, 'will throw beyond it.'

1. 201. *κουφότερον* = 'with lighter heart.'

1. 203. *ἢ τοσσούτον*, 'either as far as this, or still further.'

1. 204. *ὅτινα*, § 15. 4, i. e. *quemcumque vero e ceteris omnibus animus impellit, is periculum faciat*.

1. 207. *πάντων Φαι.* resumes and explains *τῶν ἄλλων*, so that *οὐ π. μεγαίρω* is parenthetical.

1. 208. *φιλέοντι*, 'with a man while entertaining you.'

l. 211. κολουέι. The mood changes, because the second clause simply gives the reason why such a man is ἀφρων καὶ οὐτιδανός, 'for he cuts short all his own advantage' by quarrelling with his best friend. το αὐτοῦ = the later αὐτοῦ.

l. 214. Join οὐ κακὸς = ἀριστος. πάντα is further explained by ὅσσοι ἀέθλοι.

l. 215. τόξον. The quantity of the syllable before the digammated (§ 2) ὀξά is noticeable.

l. 216. Trans. 'I should be the first to hit any man, even though many of my comrades stood at my side,' etc., i. e. He would beat all his companions in shooting, showing himself both more accurate, as picking out his man in a crowd, (ἐν ὀμίλῳ) and more prompt (πρώτος).

l. 224. Ἡρακλῆι, Od. 11. 606, foll. Eurytus was king of Oechalia in Thessaly, Il. 2. 596, 730. The bow of Eurytus was used in the massacre of the suitors. Od. 21. 14-22.

l. 226. τῷ = 'wherefore.' οὐδ' ἐπὶ γῆρ. ἔκ., cp. Od. 15. 246 οὐδ' ἔκτευ γῆρας οὐδόν.

l. 229. The meaning is, He can throw a dart with his hand as true as an archer can shoot an arrow from his bow.

l. 230. The order is δειδουκα μὴ τις παρέλθῃ με ('outstrip') οἷοισι πόσσι (= 'in running only'), for 'I was very cruelly battered in the thronging waves, since there was no constant comfort for me on ship-board, wherefore my poor limbs are drooping.' This includes both the privations on the raft and the horrors of the actual shipwreck. Notice plural numb. with neut. noun, as in Od. 5. 381.

l. 239. Join ἐθέλεις σὴν ἀρετὴν φαίνεμεν .. ὥς ἂν οὐ τις ὄνοιτο. 'Thou art anxious to make a display of thy prowess in such a way that no man, who knows in his heart how to speak becomingly, may disparage thy manhood.' The words χωόμενος .. νεύκεσεν stand in a parenthesis. The protasis introduced by ἐπεὶ (v. 236) has no proper apodosis, but the construction changes at inf. v. 241 ἀλλ' ἄγε.

l. 241. ἐμέθεν, § 15. 1.

l. 244. Join οἷα ἔργα Ζεὺς καὶ ἡμῖν ἐπι-τίθησι. 'What works Zeus commits to us, also [for we have our special gifts], right on from our fathers' times.'

l. 246 foll. Cp. Hor. Epp. 1. 2, 28

Alcinoïque

In cūte curanda plus aequo operata iuventus,

Cui pulcrum fuit in medios dormire dies et

Ad strepitum ciubarum cessatum ducere curam.

l. 251. παῖσατε (παίζω).

l. 254. Join οἰσέτω Δημοδόκῳ, as inf. v. 261.

l. 258. αἰσμπνήτης, from αἶσα and root μνη in μμνήσκειν, properly 'one who regards what is fair.' The ν is introduced as in ἀνύμων from

μῶμος. The αἰσῦν. are like the 'Stewards of the Course.' They smoothed the dancing-floor, and made a wide 'ring.' They were public servants whose regular duty was to order the lists (πρήσσεσκον, tense). The aor. λείψαν shows what they did on the present occasion.

1. 264. πέπληγον [§ 18. 2] χορὸν may mean only, 'beat the floor;' but some render, 'trod a measure,' like Virgil's *pars pedibus plaudunt choreas*, Aen. 6. 644. The dance was probably so arranged as to interpret the spirit of Demodocus' song by the dancers' gestures.

1. 266. ἀνεβάλλετο, Od. 1. 155.

1. 267. ἀμφί, with gen. = 'concerning,' as μάχεσθαι πίδακος ἀμφ' ὀλίγης, Il. 16. 825.

1. 271. Ἥλιος, only found here. The regular Homeric form is ἥελιος. σφε = 'them.'

1. 275. μένοιεν, sc. the lovers. αὐθι = 'where they were,' Od. 5. 208.

1. 276. δόλον, 'the trap.'

1. 279. μελαθρόφιν, Od. 11. 278.

1. 281. περὶ .. δολόεντα, 'very subtle.'

1. 283. εἶσατο = 'made show of going,' lit. 'seemed.'

1. 284. γαῖάν, § 9. 5.

1. 288. ἰσχανῶν (ἰσχανάω, § 18. 2), 'desiring.' So δρόμον ἰσχανώσαν, Il. 23. 300.

1. 292. τραπέομεν. The Schol. interprets ἀντὶ τοῦ περφθῶμεν. The form stands for τραπεῶμεν, 2 aor. pass. conjunct. of τέρπω. From τραπεῶμεν we get τραπεῶμεν, as ἐδρα-θον from δαρ-θάνω, and τραπεῶμεν or τραπεῶμεν becomes [§ 3. 6] τραπέομεν. Trans. 'That we may take our pleasure.' Λέκτρονδε goes at once with εὐνηθέντες; cp. θῶκόνδε καθίζανον, Od. 5. 3. Others refer τραπέομεν to τρέπω, and join it with λέκτρονδε, but cp. Il. 3. 441

ἀλλ' ἄγε δὴ φιλότῃτι τραπέομεν εὐνηθέντε, where the addition of λέκτρονδε is wanting.

1. 293. μεταδῆμιος, 'at home.'

1. 294. The Sintian (σίνομαι, 'to ravage') brigands were the earliest inhabitants of Lemnos.

1. 297. ἔχυντο (χέω), § 20. 4.

1. 298. ἦν = ἐξῆν.

1. 299. ὅ τ' οὐκέτι φ. π., 'that there was no longer chance of escape.' For φυκτά, see on Od. 3. 129. Others write ὅτε as a direct antithesis to τότε δὴ γίγνωσκον = *tum* . . *cum*.

1. 300. ἀμφιγυῆς, 'lame of both feet,' lit. 'on both sides,' from γυῖος, 'lame;' cp. γυῖω.

1. 303. This line, wanting in the best MSS., seems to be introduced from Od. 2. 298.

1. 307. ἔργα γελαστὰ, 'deeds of mockery.' But as Hephaestus thought it no laughing matter, it may be better to divide the letters

ἐργ' ἀγέλαστα. Join οὐκ .. ἐπιεκτὰ = 'hard,' lit. 'not yielding;' cp. σφέλιος.

1. 309. ἀίδηλον. The Schol. rightly interprets ἀφανιστικόν. The adj. has both a passive and an active sense, (1) destructive, as here, (2) invisible, as in Hesiod Op. et Di. 754.

1. 310. ἀρτίπος, for ἀρτίπους, as ἀελλόπος, Il. 8. 409, 'sound of limb.'

1. 311. ἡπεδανός, lengthened from ἀπεδανός, the opposite of ἔμπεδος.

1. 312. τὸ σφέλλον = *qui utinam me nunquam genuissent*.

1. 313. ὅνα, 'where.'

1. 315. Trans. 'I don't expect that they will care to lie thus one moment longer, though so very fond; very soon they will both have no fancy for sleep.' κείμεν is from κείω, which is said to be a desiderative of κείμαι. But cp. Od. 7. 188. Join οὐκ .. ἐθέλησεν.

1. 318. ἀποδώσει. After εἰς ὃ κε the conjunctive is usual; and so some read here ἀποδώσιν. Hermann. ad Vig. 903 remarks, *indicativum poeta praetulit rei fortius adfirmandae causa*, i. e. implying that restitution will be made. πατήρ is Zeus, father of Aphrodite by Dione. Il. 5. 370.

1. 324. θηλύτεροι. With this termination, cp. ὑρέστερος, ἀγρότερος, δειότερος, etc.

1. 325. ἕων, 'good things;' an irregular gen. from ἔδς, of which the neut. is ἐδ. There is great uncertainty about the breathing; most edd. write it with the smooth. Both ἔδς and ἐσθλός are derivatives from εἰμι (ἐσμι), and mean, literally, 'that which really is,' i. e. the true and good. We find an analogous uncertainty in the breathing of two other derivatives from the same root, e. g. ἔτοιμος with the aspirate, and ἔτυμος with the smooth breathing.

1. 328. πλησίον is substantive.

1. 329. ἀρετᾶ, from ἀρετᾶω.

1. 332. τὸ = 'therefore,' *propterea*, as δ = 'wherefore,' *quod*; cp. Il. 3. 176 τὸ καὶ κλαίονσα τέτηκα.

Il. 340-342. The three optatives are taken most simply as three separate wishes. ἀπείρονες = 'strong,' as going round and round without end.

1. 347. 'I promise you that he himself shall pay all fair claims.'

1. 348. μετ' ἄθαν. θεοῖσι = publicly, in Olympus.

1. 351. δειλαί τοι δειλῶν γε. 'In behalf of sorry fellows (like Ares) even securities are sorry things to accept.' δειλῶν is the gen. after ἐγγυᾶν. The middle voice ἐγγυᾶσθαι is spoken of the one who takes security. ἐγγυᾶ μὲν ὃ δίδους ἐγγυᾶται δὲ ὁ λαμβάνων, Eustath. Hephaestus asks, 'What guarantee shall I have that Ares will pay? I cannot come upon you for the claim.'

1. 352. δέοιμι does not mean, 'bind you under an obligation,' but actually, 'put you in chains' as I have done to Ares.

1. 353. χρέος = μοιχάγρια, sup. v. 332.

1. 358. οὐκ ἔστ' οὐδὲ ἔοικε = *neque licet neque decet*.

1. 359. δεσμὸν (the older and better reading for δεσμῶν) is the direct object of ἀνίει, so ἄνεσαν πύλας, Il. 21. 537.

1. 365. ἐπενήνοθε. For this word, as well as ἀνήνοθε, see Buttmann, Lexilog. 110 foll. He considers them to be from supposed verbal forms ἐνέθω and ἀνέθω, expressing the meaning of the preps. ἐν and ἀνὰ respectively, i. e. 'being on' and 'rising up.' Curtius (Gk. Etymol. 226) prefers the connection with ἄνθος, which Buttmann rejects. οἷα may be strictly adverbial, as in Od. 9. 128 = 'even as,' the phrase οἷα . . . ἔόντας being a further description of ἀμβρότω: or it may stand as a relative to all the antecedents suggested by the foregoing clause, e. g. brightness and smoothness and softness.

1. 368. ἄλλοι, Od. 1. 132.

1. 372. οἱ δ' ἐπέει. The apodosis to this begins at τὴν ἕτερος ῥίπτασκε.

1. 375. ὁ δ' ἀπὸ χθονός, 'the other leaped up and caught it [each time] before he reached the ground again.'

1. 377. ἄν' ἰθύν. Some interpret this, 'straight up,' in distinction to the direction of the ball thrown from hand to hand in the next dance. But πᾶσαν ἐπ' ἰθύν, Od. 4. 434, seems to decide the meaning to be, 'with might and main,' like ἀνὰ κράτος.

1. 378. ταρφέα, adverbial accus. from ταρφήν, 'with frequent change from side to side.' ἐπελήκεον, 'beat time.'

1. 379. ἔσταντες, three syllables by synizesis. Another form is ἔσταότες. ὑπ' . . . ὀρώρει, 'rose up from below.'

1. 382. ἀπειλεῖν, in the sense of promising, occurs Il. 23. 872

αὐτίκα δ' ἠπειλήσεν ἐκηβύλῳ Ἀπόλλωνι

. ῥέξειν . . . ἐκατόμβην.

Trans. 'Thou didst both promise, and lo! here it was ready done,' i. e. 'As thou didst promise, so it was done.'

1. 390. These twelve princes 'rule as lords' among the people.

1. 392. τῶν οἱ ἕκαστος. The sentence would naturally run, τῶν ἕκαστος φερέτω, 'let each of these princes bring;' but the construction changes to the direct address, ἐνέικατε = 'bring ye.' Trans. 'Now bring for him . . . each one of these princes . . . a garment,' etc. Cp. τῶν πάντων οἱ ἕκαστος οἶν δώσουσι, Il. 10. 215.

1. 396. ἐ αὐτόν = 'him, personally.'

1. 399. οἰσόμεναι, § 20. 3. ἕκαστος, distributive, in apposition to the collective subject of πρέσαν.

1. 403. ἔπι = ἐπεσσι.

1. 405. ἀμφιδεδίγηται. Cp. δινωτὴν ἐλέφαντι, Od. 19. 56. πολέος [§ 13. 5] δὲ οἱ ἄξιον ἔσται, 'he will find it worth much.'

1. 417. δύσετο. Here ends the day that begins with ν. 1 of this book; but the company does not separate for the night before Od. 13. 17.

1. 421. τοῖσιν, sc. Odysseus and the princes.
1. 426. ἀμφὶ πυρὶ, as we say, 'on the fire.' The preposition is accurately used, as the legs of the tripod enclose the fire. αὐ= 'for him.'
1. 429. ἀκούων,—we should expect ἀκοῇ or ὕμῳ as parallel to δαίρι.
1. 435. λοετρο-χόρον. Notice the accent, lit.= 'bath-pouring.' Trans. 'for filling the bath.' ἵστασαν, (imperf.), 'proceeded to set.'
1. 443. ἴδε πάμα, 'look to the lid, and quickly fix a knotted cord thereon.' Cp. ὕρη διάφρον, 'see to a chair,' Theocr. 15. 2.
1. 444. δηλήσεται, conjunctive.
1. 448. ποικίλον, 'intricate.' δέδασε, redupl. 2 aor. as if from ΔΑΩ.
1. 451. ἐπεὶ οὐ τι κομιζόμενός γε, 'He did *often* have comfort like this.' θαμίζεν with participle is best translated by an adverb. So διατελεῖν μαχόμενος, 'to be *constantly* fighting.' Cp. Od. 5. 88.
1. 452. ἐπεὶ, as in Od. 4. 13.
1. 453. τόφρα δέ, 'but all that while,' etc.
1. 462. ὅτι μοι πρώτῃ, 'since to me first you owe the debt of rescue.'
1. 465. οὕτω= 'as you say.'
1. 466. ἐλθέμεν, sc. ἐμέ.
1. 467. καὶ κείθι, 'there too' (as I do here).
1. 468. ἐβίωσας, a strong word; trans. 'Thou didst give me my life.'
1. 470. μοίρας, Od. 3. 67.
1. 472. λαοῖσι τετιμ., an explanation of the meaning of Δημό-δοκος.
1. 475. Trans. 'Having cut off a portion from a chine of a hog with white tusks; but the larger part was still left over.' ἐπὶ δέ πλ. ἐλέλ. is a parenthesis.
1. 477. τῇ, Od. 5. 346.
1. 478. προσπύξομαι, conjunctive in construction with ὕφρα.
1. 488. μοῦσα. The Muses would be accountable for his gift of song, and Apollo for his skill on the lyre. Or perhaps the reference is to Apollo as prophet, who has revealed to him the truth of the stories he sings.
1. 491. ἄλλου, sc. παρεόντος.
1. 492. μετέβηθι, 'change your ground,' i.e. pass to another story. κόσμον= 'the fashioning.'
1. 493. δουρατέου, cp. Virg. Aen. 2. 15. τὸν . . ὄν, both refer to ἵππον.
1. 494. δόλον, 'as a snare,' as sup. v. 276. Cp. Virg. Aen. 4. 264 *doli fabricator Epeus*. Another reading is δόλῳ=*fraude*.
1. 499. ὧς φάθ', ὁ δέ, 'so he spake, and the other, moved by the god, set forth his strain, having taken it up at the point where they,' etc. With δρμηθεὶς θεοῦ, cp. Od. 22. 347 θεὸς δέ μοι ἐν φρεσὶν οἶμας παντοίας ἐνέφυσσε. See Od. 1. 347. After making the Horse, the Greeks fired

their tents, and made show of sailing away in the direction of Tenedos Cp. Virg. Aen. 2. 21 foll.

l. 504-506. μιν . . . αὐτὸν, all refer to the Horse.

l. 505. ἀκριτα, 'undecided,' as shown by τρίχα δέ σφισιν ἦνδανε βουλή.

l. 507. διαπλήξαι, (πλήσσω). Others read διατμήξαι, (τέμνω).

l. 508. κατὰ πετράων. The Pergama of Troy stood on a rock which had a steep escarpment on the side of the Scamander.

l. 509. ἢ ἔααν, 'or to leave it there as a splendid present, to be a peace-offering to the Gods.'

l. 510. The subject to ἐμελλεν is βουλή.

l. 511. ἀπολέσθαι. The subject is πόλιν, from the following πόλιν.

l. 520. διὰ 'Αθήνην, 'by means of,' where in Attic syntax we should find διὰ with the gen., which is not used in this sense by Homer. Cp. sup. v. 82, Od. 11. 276, 437.

l. 523. Join πόσιν ἀμφιπес., as in v. 527.

l. 527. οἱ, 'the enemy smiting her back and shoulders with their spear-shafts carry her off to bondage.' So εἰσφορεῖν ὕδωρ, Od. 6. 91.

l. 529. εἶπερον from εἶρω, (cp. σερή), 'to tie,' as Lat. servus from serui).

l. 530. Join τῆς παρειᾶι.

l. 537. σχεθέτω, 'let him hush.'

l. 539. ὥρορ, intrans. aor. from ὀρνυμι, used here parallel with a present tense, as in Il. 13. 78 χεῖρες ἀπποτοι μαιμῶσι καὶ μοι μένος ὥρορ.

l. 540. ἐκ τοῦδ', 'from that time forth.'

l. 546. ἀντὶ = 'in the light of.'

l. 547. ὅς τ' ὀλίγον περ, 'who hath reached even a little way with his wits.' ἐπιψαύειν seems used without an object expressed, as ἐπαυρεῖν, Il. 11. 391 εἴ κ' ὀλίγον περ ἐπαύρη. It is contrary to usage to make παπίδου governed by ἐπιψαύειν, which would require a genitive.

l. 548. τῷ, 'wherefore;' sc. because there is such real intimacy between host and guest.

l. 551. οἱ is the relative *qui in urbe [sunt], quique circa habitant*.

l. 553. ἐπὶν . . . γένηται = *ex quo primum natus fuerit*.

l. 556. τυτυσκομέναι φρεσὶ, 'purposing it in their minds.' The ships of the Phaeacians were supposed to be gifted with intelligence, like the canoe in the legend of Hiawatha.

l. 560. πόλιος, a dissyllable, § 4. 3.

l. 562. οὐδέ ποτέ σφιν, 'nor ever is there any fear upon them (ἐπι = ἐπιστι) either of taking any harm or of being lost.'

l. 564. ὥς. The uncertainty about the meaning of ὥς here is increased by the fact that the ποτε throws back its accent upon it. We may render, *Hoc vero ita quondam audiui*, or, less simply, *Hoc vero [narrabo] sicut quondam audiui*.

1. 566. ἀπήμονες resumes *πημανθῆναι* of sup. v. 536. Poseidon was jealous because this immunity from harm seemed to be too great independence of his power.

1. 567. φῆ, '[My father] said that he [Poseidon] would one day wreck a P. ship . . and would throw a huge mountain over our city.' So ἀμφικαλύπτειν βάκος κεφαλῇ, Od. 14. 349, and, in Latin, *circumdare vincula collo*, Ov. Met. 1. 631.

1. 571. ἐπ[ε]λετο, 'was,' i.e. at the time the threat was made.

1. 573. δῖππῃ, 'how.'

1. 574. αὐτοὺς τε πόλιός τε, a sort of apposition to χῶρας.

1. 578. Ἀργείων Δαναῶν seem to mean the Danaï living in Argos, i.e. in Southern Greece.

1. 580. ἦσι, § 23. 4.

1. 581. Ἰλιόθι πρὸ, see on Od. 5. 469.

1. 583. μεθ' αἷμα = 'next to one's own blood relations.'

1. 584. κεχαρισμένα εἰδὼς = 'with fond heart.'

BOOK IX.

11. 3, 4. ἦ τοι . . αὖδῃν = Od. 1. 370, 371.

1. 5. τέλος = 'consummation,' not 'end.' So dawn is said to bring the day to perfection, *τελεῖν ἡμαρ*, Od. 5. 290. Cp. *τέλος θανάτοιο, γάμοιο*, etc.

1. 6. ἔχῃ . . ἅπαντα, 'possesses [men] throughout all the people:' the object to ἔχῃ, sc. *ἀνθρώπους*, is not expressed. Others make ἔχῃ *κᾶτα* = *κατέχῃ* governing *δῆμον*.

1. 9. κρείων, § 3. 2.

1. 10. ἐγχεῖη, *ibid*.

1. 11. The common order of words would be *τοῦτο εἶδεται κάλλιστόν τι εἶναι*.

1. 13. 'But thine heart did incline to ask of my sad troubles.' εἶρεσθ[αι], § 6.

1. 14. 'What shall I recount first *then*, and what last?' ἔπειτα, as in *ὡς ἄρ' ἔπειτ' ἡρᾶτο*, Od. 3. 62, 'So *then* he prayed.'

1. 15 = Od. 7. 242.

1. 17. εἶδετε for εἰδῆτε, § 3. 4, from εἰδῶ, Ep. conj. from οἶδα. Cp. εἰδῶσι, Od. 2. 112; conjunct. after ὅφρα as ἐώ, [from εἰμι § 23. 4].

1. 18. καὶ ναίων, 'even when dwelling.'

1. 19. δς . . μέλω, 'who am esteemed by all men for craftiness.' μέλω used personally in H. Cp. Od. 5. 6; and 12. 70. In Attic Greek μέλει is an impers. verb.

1. 21. εὐδέελος, for εὐδέελος, i.e. εὐδῆλος = 'conspicuous,' others derive it from δειλῆ, 'the evening sunlight,' making the word mean 'westerling,' lying to the western sun.

1. 22. ἀμφὶ δέ . . ἰδῆσθαι, 'And round it are set many islands very

close to one another, Dulichium and Samè and wooded Zacynthus; but [Ithaca] itself lies low in the sea, furthest of all toward the west, but the others lie away towards the east and the sun[-rise]: it is rugged, but a kindly nurse of young heroes: truly I can see nothing sweeter than one's own land.' For *ναϊετάω* in the rarer sense of 'position,' cp. Soph. Aj. 596

ὃ κλεινὰ Σαλαμῖς, σὺ μὲν πού
ναίεις ἀλίπλακτος εὐδαίμων.

Samè, called later Cephallenia, is the modern Cephalonia; Zacynthus is now Zante: Dulichium, probably one of the Echinades at the mouth of the Achelous, may have been joined afterwards to the mainland by the deposit of the river. The epithet *χθαμαλή* [cp. *χαμαί*] does not really describe the coast-line of Ithaca, nor is the relative position of the islands reconcileable with fact. Homer writes as a poet, not as a geographer. For *παννέπρτατος*, signifying 'last in a row,' cp. Il. 23. 451

ἦστο γὰρ ἐκτὸς . . ὑπέρτατος ἐν περιωπῇ.

Odysseus says, *ἦς γαίης* (*ἦς* from *δς* = 'his') to make the sentiment more general than if he had used *ἐμῆς*: cp. inf. v. 33.

l. 29. *αὐτόθι*, 'on the spot,' namely, *ἐν σπεσσὶ γλαφυροῖσι*.

l. 33 = Od. 7. 258.

l. 37. *εἰ δ' ἄγε*, cp. Od. 1. 271. *ἐνίσπω* is subjunct. of aor. *ἐνισπον*: the fut. is *ἐνίψω*. Trans. 'Come, let me tell.'

l. 38. *ἀπὸ Τροίῃθεν*. Either the prep. or the termination is superfluous. Cp. *ἀπ' οὐρανὸθεν*, Od. 11. 18, *εἰς ἄλαδε*, 10. 351.

l. 40. *Ἰσμάρω*, the name of the Ciconian town, defines more accurately the place already implied in *Κικόνεσσι*, with which word it is in apposition.

l. 42. Trans. 'That no one, as far as I am concerned (*μοι*, ethical dative) might go off robbed of fair share.' *ἴσῃς*, sc. *μοίρας*.

l. 44. *ἠνώγεα*, § 21. 2.

l. 47. *γεγώνευν*, § 4. 1.

l. 48. The Cicones of Ismarus lived on the south coast of Thrace: others of the same stock dwelt inland, *ἡπειρον ναίοντες*.

l. 49. The full sentence would be *καὶ ἐπιστάμενοι πεζοὶ μάρνασθαι ὅθι χρὴ τινα μάρνασθαι πεζὸν ἔόντα*, 'and knowing how to fight on foot where one ought to fight on foot.' *ἀφ' ἵππων* = 'from the chariot.'

l. 51. *ὥρῃ*, 'in their season.'

l. 54. Join *στησ. μάχην*, 'having set the battle in array,' cp. Od. 11. 314.

l. 56. *ὅφρα μὲν* = 'while.'

l. 57. *τόφρα δέ*, [apodosis], 'so long.'

l. 58. 'But when the sun began to slope down towards eventide,' *μετὰ* gives the change of his course after reaching the meridian. With

βουλυτόνδε, cp. Hor. Odd. 3. 6. 42 *Sol ubi .. juga demeret bobus fatigatis*.

1. 59. κλῖναν Ἀχαιοὺς, 'turned them to flight.' Cp. *inclinare in fugam*, Livy 34. 28.

1. 62. ἀκαχήμενοι διὰ τοὺς ὀλωλότας. ἄσμενοι ὅτι μὴ αὐτοὶ ἀπολώλαμεν, Eust.

1. 65. πρὶν τινα .. ἄθσαι, 'ere one [=we, like French *on*, or Germ. *man*] had called thrice on each of my poor comrades.' This is like the *magna manes ter voce vocavi*, Virg. Aen. 6. 505.

1. 69 = Od. 5. 294.

1. 70. ἐπικάρσαι, according to Schol. = *obliquae*, i.e. drifting away from the wind. Cf. *ἐπικαρσίας τοῦ Πόντου*, 'at an angle to the Euxine,'

Hdt. 7. 36. Others render it *praecipites*, of ships plunging bows under, in a heavy sea, from *κέφα*, 'head.'

1. 76. τέλεισ' ἥως, see on v. 5, sup.

1. 77 = Od. 12. 402.

1. 81. παρέπλავεν δὲ Κ., 'drifted me past Cythera' (now Cerigo). He wished to sail between C. and Malea, but the N. wind drove him southward as far as the lotus-eaters' land.

1. 84. γαίης Λωτ., probably near the Little Syrtis on the coast of Africa. The *lotus* mentioned here is a prickly shrub with a yellow fruit like a plum, if it is to be identified with the jujube tree that still grows in that neighbourhood.

1. 88. προτείν, § 23. 1, 'I sent them forward to go and enquire,' etc.

1. 89. The phrase σῖτον ἔδοντες distinguishes mortals from Gods and brutes.

1. 90 = Od. 10. 102.

1. 96. βούλοντο, 'were fain.' βούλεσθαι implies a preference, Cp. βούλομ' ἐγὼ λαὸν σῶν ἔμμεναι ἢ ἀπολέσθαι,

II. 1. 117. θέλειν expresses a decision in the mind.

1. 98. Join ἄγον .. ἀνάγκη. With ὑπὸ ζυγὰ (acc. of motion towards) *ἐρύσσας* must be closely joined, 'dragging them under the thwarts, I made them fast there.'

1. 100. After κελόμην we might expect λάθοιτο instead of λάθηται, but the conjunctive really follows ἐπιβαίνεμεν. The actual words spoken were ἐπιβαίνετε νηὼν μὴ τις λάθηται, but they are here put in a sort of *oratio obliqua*.

II. 103, 104 = Od. 4. 579, 580, etc.

1. 105. Later writers sought the home of the Cyclopes in Sicily, but the whole scene belongs only to a region of the poet's fancy.

1. 106. ὑπερφιάλων. Their 'trust in the Gods' was not devoutness, but expresses only a simple confidence in the bounties of nature.

1. 111. καὶ σφιν, 'And the rain of Zeus makes [the fruits] grow for them.'

1. 115. The plural subject to ἀλέγουσι is implied in ἕκαστος.
1. 116. ἔπειτα introduces a change of subject: trans. 'Now.' It is doubtful whether we should read ἔπειτα λάχεια = 'deep-soiled,' or 'thick-grown,' (perhaps from λαχ-αῖνω), or ἔπειτ' ἐλάχεια = 'small,' from ἐλαχύν. The gen. γαίης is dependent on λιμένος.
1. 120. εἰσοικνεύει, § 4. 1.
1. 122. οὐτ' ἄρα καταίσχεται, poet. for κατίσχεται or κατέχεται, *neque gregibus occurratur neque arationibus*.
1. 125. Trans. 'For the Cyclopes have by them [πόρα for πάρεϊσι] no ships with red-painted bows, nor men in their country as shipwrights who might build strong-benched ships, which should do all their business, travelling to the cities of men, as oftentimes men cross the sea to visit one another.' The passage αἶ κεν τελείων . . θάλασσαν gives a parenthetical description of ships and their uses. With οἱ κέ σφιν the sentence takes up again the ἄνδρες τέκτονες of v. 126, 'who might also have worked their island into a fair settlement for them.' ἐνκτιμ. used predicatively with ἐκάμοντο.
1. 128. In such a phrase as οἶά τε πολλὰ = *veluti saepe*, οἶά τε or οἶα, was originally a cognate accusative with some verb in the sentence. We can say τόδε ἱκάνεις (Od. 10. 75) = *τήνδ' ἀφίξιν ἱκάνεις*, so here the full phrase would be something like, 'such frequent passages as men make,' *τοίους πόρους, οἷους πολλοὺς ἄνδρες περῶσι*; but the phrase has passed into an adverbial formula like the later ἄτε, and καθά.
1. 134. αἰεὶ εἰς ὥρας, 'ever as the seasons come.'
1. 135. πῖαρ is most likely a noun here, as in Il. 11. 550, and ὑπό governs the acc. οἶδας, as ὑπ' αὐγὰς, Od. 2. 182. Others write ὕπ', i. e. ὑπεστί and make πῖαρ an epithet of οἶδας, 'since there is fat soil beneath.'
1. 136. πείσματος, 'moorings,' generally; subdivided into the anchor-stones, εὔναι, to which the bows were made fast in deep water, and the stern-cable, *πρυμνήσιον*, attached to the shore. Between the two a ship could ride with her bows pointing seawards.
1. 138. μέναι, governed by χρεῶ from v. 136, with a change of construction.
1. 143. οὐδὲ προῦφαίνετο, used impersonally, 'nor was there light enough before us to see.'
1. 149. νηυσὶ, 'for our ships when beached,' *dat. commodi*.
1. 156. αὐλὸς is the metal collar which fixed the spear-head to the shaft.
1. 157. Join τρίχα δι' διακοσμηθέντες.
1. 159. 'To each ship nine goats fell by lot, and for me by myself they chose out ten.'
1. 163. ἐξέφθιτο (§ 20. 4) with νηῶν, *ex navibus absumptum erat*.
1. 166. ἐλεύσσομεν, properly, can only go with καπνὸν and not with

φθογγήν. This usage is called *Zeugma*. αὐτῶν seems to distinguish the voice of the *men* from that of the *flocks*—‘both smoke, and voice of men, and of sheep and goats.’

ll. 168–170 = inf. vv. 558–560, Od. 10. 185, 187.

l. 171 = Od. 10. 188; 12. 319.

l. 176. ‘And whether they have a heart that fears the Gods,’ θεὸς .. εἶδος.

l. 177. Join ἀνέβην νηὸς, and cp. Od. 2. 416.

l. 182. ἐνθα δὲ, apodosis to ὅτε δὴ of preceding line.

l. 184. μῆλα, small cattle, divided into sheep and goats.

περὶ δ’ αὐλή, ‘And round [the cave’s mouth] a high-walled yard was made with deep-bedded stones;’ i. e. the yard was walled in with huge polygonal blocks, the lower edge of which was sunk in the ground, and rows of trees planted along the walls.

l. 189. ἀθεμίστια ᾗδῃ = ‘had a lawless mind,’ like ὀλοφώα, ἀπατήλια εἰδώς.

l. 192. The reading ὅ τε φαίνεται, *quod quidem apparet*, gives better sense than ὅτε φαίνεται, *quando apparet*, ‘Like a peak which stands out alone.’

ὅ τε, the neut. of ὅς τε.

l. 194. ἐρυσθαί, § 20. 4, ‘to protect,’ from the notion of ἐρύω, in med. voc. = ‘to draw to one’s self.’ 194 = Od. 10. 444.

l. 198. ἀμφιβέβηκε, plqpf. from ἀμφιβέβηκα, a perfect with present signification; ‘used to guard,’ sc. before the town was destroyed. This sense of guarding comes from ‘walking around,’ ‘patrolling.’

l. 204. δωῶδεκα πᾶσιν, see on Od. 5. 244.

l. 206. ἡείδῃ, § 23. 8.

l. 209. ὕδατος, κ. τ. λ., ‘poured it to mix with [ἀνὰ of distribution] twenty measures of water.’

l. 212. Join τοῦ .. ἄσκόν. ἦμα, two syllables, § 4. 3.

ἄσκόν μέγαν .. οἶσατο γάρ. Odysseus took care to be well supplied with this wine, which would be strong enough for the gigantic visitor whom he expected.

l. 214. ἐπειμένον (ἐννυμι) ἀλκῇν, ‘clothed with might.’

l. 217. ἐνομ. ν. κ., ‘he was feeding his sheep at pasture.’

l. 218. ἐθῆγόμεσθα, § 4. 1.

l. 219. στείνοντο, § 3. 2, ‘were crowded with sheep and kids’ (στεινός, στενός.)

l. 221. ἔρχατο, plqpf. εἶργω, § 17. 4. ‘By themselves were the firstlings: by themselves the later-lambs [properly, ‘intermediate,’ μετὰ, μέσος], and by themselves again the newly-yeaned.’ ἔρση = ‘dew,’ is, like δρόσος, used for tender young of animals. ναῖον, irreg. imp. from νάω = ‘swam’ or ‘flowed.’

l. 224. πρώτιστα, opposed to αὐτὰρ ἔπειτα, v. 225.

l. 229. 'That I might both see the man himself and [learn] whether,' cf. inf. v. 267, 'he would give me entertainment: notwithstanding, he was not going to be a joy to my comrades when he appeared.'

l. 231. ἐθύσαμεν, sc. by making such burnt-offerings as we were able, with cheese instead of flesh.

l. 234. ἵνα οἱ ποτιδόρπιον εἴη, 'that it might serve him for [light at] supper,' not for cooking; he did not roast his meat.

l. 238. 'He left the males without, (viz.) outside the deep yard,' which was in front of the cave's mouth, sup. v. 184.

l. 239. For ἐκτοθεν it is proposed to read ἐντοθεν. It is easier to imagine that the ewes were driven into the cave and the rams left outside, viz. in the yard.

l. 240. θυρέων, two syllables, § 4. 3.

l. 245. In v. 308 πάντα κατὰ μοῖραν follows μῆλα, with which it agrees in gender. In this passage it may be assimilated to μῆλα implied in *eis* and *alghos*, or it may be regarded in the light of a mere formula = 'everything in order.'

ὑφήκεν ἑμῖρ. ἐκάσ., 'put a young one under each [mother],' sc. to be suckled; 'and having forthwith curdled' [sc. with fig-juice, *ὅπως*, II. 5 902] 'half the white milk, he set it down in wicker baskets, having collected it together.'

l. 248. οἱ εἶη πίνειν, see on Od. i. 261.

l. 250. σπεύδειν τι, 'to do it with despatch,' II. 13. 235.

ll. 252-255 = Od. 3. 71-74.

l. 252. πλείθ', i. e. πλείτε, (πλέετε), from πλέω, 'to sail.'

l. 253. ἀλάλησθε, perf. from ἀλάομαι.

l. 254. ἀλόωνται, § 18. 2.

l. 255. ψυχὰς παρθ., i. e. παραθέμενοι, 'risking their lives,' properly, 'laying as a stake.'

l. 256. ἡμῖν .. δεισάντων, see on Od. 6. 157.

l. 258. ἀλλὰ καὶ ὥς, 'but yet for all that,' lit. 'even thus.'

l. 266. Join τὰ σά γούνα ἰκόμεθα, as in Od. 3. 92. κιχανόμενοι, absol., 'lighting on thee.'

l. 267. εἴ τι, see on sup. v. 229.

l. 268. ἡ θέμις, see on Od. 3. 45.

l. 269. αἰδεῖο, § 3. 3, for αἰδεσθαῖδου.

l. 273. ἡ τηλ. εἰλ., i. e. and so art a stranger to our ways.

l. 274. ἀλέασθαι, sometimes ἀλεύασθαι, first aor. from ἀλέομαι § 19. 3.

l. 276. ἐπεὶ-ῆ, two syllables, § 4. 3. 276 = Od. 8. 281.

l. 277. πεφιδόμην, second aor. redupl. med. of φείδομαι, § 18. 2.

l. 279. εἰφ' = εἰπέ. ἔσχες νῆα, 'moored your ship,' cp. Od. 10. 91.

l. 280. δαείω, § 22.

l. 281. 'But he did not deceive me with all my great knowledge.'

1. 283. *νέα*, one syllable, § 4. 3.
1. 291. Join *διαταμών μελείσσι*, which form of adverb occurs in II. 24. 409.
1. 294. *ἀνεσχέθομεν*, from aorist form *ἀνέσχθον*, lengthened from *ἀνέσχον*, cp. Od. 4. 284.
1. 297. *ἐπὶ . . πίνων*, sc. 'on the top of the meat.'
1. 298. *διὰ μήλων*, 'down the whole length of the flock.'
1. 301. *ὅθι φ. ἡ. ἐ.*, 'where the midriff holds the liver.'
1. 302. *χείρ' ἐπιμασσ.*, i. e. *χειρὶ*, 'having clutched it with my hand;' for the accent thrown back, cp. *εἶφ'*, sup. v. 279. Cp. inf. v. 446.
1. 303. *ἀπωλόμ. ὄλεθρον*, as *ἀπόλωλε μύρον*, Od. 1. 166, cognate accus.
1. 311. *σὺν δ' ὃ γε*, apodosis. *δῆ-αῦτε*, two syllables, § 4. 3.
1. 319. The γάρ comes in here because the reason of the action in the main sentence is given before the action itself is described. The sentence would run logically, 'We cut off a piece of the Cyclops' club, for it lay at the side of the sheep-pen.' Cp. Od. 5. 29.
1. 320. *ἔκταμεν*, i. e. *ἐξέταμε*, second aor. of *ἐκτέμνω*.
1. 321. A shortened form of sentence for *τὸ μὲν ἄμμες ἵσκειν τόσσον εἶναι ὅσσος τε* [cp. the phrase *οἶός τε*] *ἐστὶν ἰσπὸς νηὸς*: the relative is attracted into the case of the unexpressed antecedent. 'We guessed it to be as big as [is] a mast,' etc. Cp. *ἴσον τ' ὕργιαν*, v. 325.
1. 330. *κέχυτο μεγ.*, 'was spread out wide;' *μεγάλα*, like *μεγαλωσί*: here *ἥλιθα* only qualifies *πολλή* = 'in vast abundance.'
1. 331. The readings vary between *πεπαλάχθαι* and *πεπαλάσθαι*, which may be distinct forms of perfect from *παλάσσω* [*πάλλω*]. The proparoxyton *πεπάλασθαι*, a reduplicated second aor. retaining a for ε, and formed directly from *πάλλω*, seems to be the more appropriate tense. As the lots were pebbles, *ψῆφοι*, which they used to shake [*πάλλειν*] in a helmet, the simple verb has taken the sense of 'voting by lot.'
1. 332. *ἐμοὶ σὺν* = *meum*.
1. 334. *ἀν κε*, see on Od. 5. 361.
1. 335. *ἐλέγμην*, Od. 4. 451, syncopated second aor., § 20. 4.
1. 347. *κρέα*, one syllable, cp. v. 283, sup. and § 4. 3.
1. 348. Odys. slyly flatters Cyclops by assigning him divine honours, such as a libation. In *οἶόν τι* the addition of *τι* gives a sort of general meaning to the *οἶος*, as in *ὅσσος τις*, Od. 10. 45.
1. 352. *πολέων*, i. e. 'out of all the numbers of men that there are.'
1. 355. 'Be good enough to give me more.' For *πρόφρων*, cp. Od. 2. 230.
1. 362. Join *περιήλυθε Κ. φρένας*, 'stole round the Cyclops' senses.' *φρένας* expegetical accusative, i. e. one that appends a closer description, as *Τρώας πρόμος ἔλλαβε γυῖα*, 'the Trojans, that is to say, their limbs.' See p. 229.

l. 366. Οὔτις here becomes a proper name, 'No-man,' so in the accus. it appears as Οὔτιν instead of οὔτινα.

l. 369. μετὰ οἷς ἔτ., i. e. 'in the list of his comrades,' not = 'after.'

l. 372. He lies on his back, drooping (lit. sloping) his head on one shoulder.

l. 374. οἶνοβαρείων, particip. from οἶνοβαρέω, § 3. 3.

l. 377. ἀναδύη, opt. for ἀναδύη. So Il. 16. 99 ἐκδύμεν for ἐκδύημεν, and δύη, Od. 18. 348; trans. 'might shirk.'

l. 382. 'But I standing above [it] kept twirling it, as when a man might bore ship-timber with a drill, and the others at the lower end keep it moving with a strap, grasping the strap at either end.' The τρυπάνον (v. 385) is a drill with a long shaft. The master shipwright stands on a plank leaning his weight on the wooden head in which the drill revolves. His men wind a long strap round the shaft of the drill, and by alternately pulling they make the tool spin first one way and then the other till it pierces the wood.

l. 384. τρυπῶ, opt. for τρυπάω, a rare mood in similes.

l. 389. ἀμφί, 'all around,' adverbially with εἶσεν.

l. 390. οἱ ῥίζαι, i. e. 'its roots.' σφαραγεύντο, § 4. 1.

l. 392. ἰάχοντα agrees grammatically only with the masc. πέλεκυν. τὸ γάρ, 'for this' [sc. βάπτειν] gives iron its strength.

l. 395. 'And terribly he howled aloud, and the rock echoed around.' ἴαχε [ἰάχοντα] is lengthened by the augment.

l. 400. δι' ἄκρας, 'along the heights,' Epic accus. from ἄκρις, another form of ἄκρα or ἄκρη, so πόλιν, Od. 8. 560, § 11. 5.

l. 403. Join τίπτε τόσον ἀρημένος, i. e. *quid tibi tanti mali accidit ut tantopere vociferares*, Ernest. For ἀρημ., see on Od. 6. 2.

l. 408. Polyphemus means. '“No-man” is slaying me by craft and not by force.' The Cyclopes understand his words, 'No man is slaying me by craft or force,' and so in v. 410 οὐ τις appears as μή τις, which suggests the pun of μῆτις, inf. v. 414.

l. 415. ὠδιν. ὀδύνησι, 'in agony of anguish;' the ring of the two words being intentional.

l. 420. ἀριστα, Od. 3. 129; see on 2. 203.

l. 423. ὥς τε περὶ ψ., *utpote de vita*.

l. 425. οἷες. Aristarch. seems to have written here οἷες *metri grat*. But as ὄφιν (Lat. *ovis*) has the digamma, the short o may be lengthened before it, on the analogy of a short vowel lengthened before a liquid.

l. 433. Join τοῦ νῶτα καταλαβὼν, 'Having grasped his back, I lay curled up under his shaggy belly; and having turned over, I held on by my hands firmly to the thick wool.'

l. 435. στρεφόμενις seems to refer to his position of holding on back downwards; others render, 'twisting my hands in.' χερσὶν is emphatic; the ἐταῖροι were *tied* on.

- l. 438. καὶ τότε, apodosis, cp. sup. vv. 59, 171.
 l. 439. ἐμέμικον, an imperfect formed from μέμικα, perf. of μεμέομαι.
 l. 443. ὥς οἱ. The enclit. οἱ, 'for him,' throws back its accent. 'He did not know that men had been tied, *unaware to him.*'
 l. 445. στενόμενος, see on sup. v. 219, 'loaded with his wool and me.'
 l. 446. ἐπιμασσ., sup. v. 302.
 l. 447. ἔσσο, § 20. 4.
 l. 448. λελαυμ. οἶδν, 'left behind by.' Μενέλαος Ἀντιλόχοιο λείπετο, Il. 23. 523. With πάρος ἔρχεαι, cp. Od. 4. 811.
 l. 455. πεφυγμένον, with accus. In Od. 1. 18 with genit., q. v.
 l. 456. εἰ δὴ, 'couldst thou feel as I do.'
 l. 458. For οἱ . . . θειομένου, see on Od. 6. 157.
 l. 460. οὔτιδανός Οὖτις, 'good-for-nothing No-man.'
 l. 462. ἐλθόντες has no plural verb with which to go. The main idea is split up into λυόμεν and ἐπέλυσσα, 'I began to loose myself from under the sheep, and then I released,' etc.
 l. 464. τανα-ύποδα, the υ represents the digamma, § 2. The original form was ταναφύποδα, from root ταν as in τείν-ω, etc. δημῶ, notice the accent.
 l. 465. πολλὰ περιτροπέ., 'often turning round,' sc. in fear.
 l. 468. ἀνανεύειν = to intimate refusal by shaking the head: κατα-νεύειν = to assent, v. 490 inf. Join οὐκ εἶων κλαίειν.
 l. 473. See on Od. 5. 400.
 l. 474. κερτομ., 'with abusive [words].'
 l. 475. The emphasis is on ἀνάλκιδος, 'no coward's comrades,' etc. 'Your evil deeds were sure to come home to you.'
 l. 480. κηρόθυ, § 12. 2.
 l. 483. This line has no place here. A stone thrown προπάρ. νηὸς would not go near the rudder. See on v. 540 inf.
 l. 486. πλημυρίς, 'the [shoreward] wash from the sea,' explaining παλιρρ. κύμα. Not the current or tide, but the swell caused by the stone, 'made the ship come to land.' θεμῶ, cp. θε-ῖναι, θεσμός.
 l. 489. ἐμβαλέειν κώπης, Lat. *incumbere remis*, Virg. Aen. 5. 15.
 l. 491. Join ἅλα πρήσσοντες, cp. κέλευθον πρήσσειν, Od. 13. 83. προσήδων, 'was going to hail,' imperf.
 l. 497. φθεγξ., of sound generally; αἰδήσαντος, of words.
 l. 498. Join συνάραξε, cp. Od. 12. 412.
 l. 504. φάσθαι, dic.
 l. 507. ἰκάνει, as κινήσεσθαι, sup. v. 477.
 l. 510. Join μαντεν. Κυκλώπ., dative = 'for the C.' κατεγῆρα, § 20. 1.
 l. 511. τάδε πάντα, 'all this,' viz. 'that I should lose my sight.'
 l. 513. ἐδέγμην, § 20. 4.

1. 517. θέλω, §§ 3. 3 and 23. 1.

1. 518. πομπήν τ' ὀτρύνω. Trans. 'And may hasten your return home .. that the Earth-shaker may grant you one.' πομπ. ὀτρ. occurs Od. 7. 151. The δομέναι .. ἐνν. describes the *particular* form of πομπή, viz. a safe-conduct from Poseidon. Others render, 'And may urge the Earth-shaker to grant you a return home.'

1. 525. ὥς οὐκ, κ.τ.λ. The word ὥς takes up an unexpressed οὕτως that qualifies the foregoing sentence. Trans. 'Would that I, etc. ... as surely as not even Pos. will heal your eye.' Cp. Od. 17. 253, Il. 13. 827.

1. 527. χεῖρ'[ε].

1. 535. ἄλλοτρίης. Odys. came home in a Phaeacian ship, Od. 13. 95 foll. 535 = Od. 11. 115.

1. 538. ἐπέρισε δέ, 'he put into [his throw] immense strength.'

1. 539. 'And he dashed it down a little behind the ship, but it failed to reach the rudder's tip.' Others join τυτθ. ἐδ. δέ, 'but he failed by a little.' It is, however, against Homeric usage that δέ should stand in this position.

1. 540. ἰδεύησεν, from a form δεύω for δέω, the *v* representing a digamma, § 2.

1. 542. The χέρσος here is the shore of the island (sup. v. 116), not of the land of the Cyclops.

1. 545. εἴατ[ο], § 23. 7.

1. 546. νῆα μὲν, apodosis.

1. 549. μή τίς μοι, see on sup. v. 42.

BOOK X.

1. 1. Αἰολίην νῆσον. The ancients identified this with one of the Aeolian Islands on the north coast of Sicily, the group to which belong Lipari and Stromboli. The names Αἰολος [*άηναι*, 'to blow'] and ἱπποτάδης [*ἵππος*], are chosen to describe the speed of the winds.

1. 3. πλωτή, 'floating.' So the island of Delos was said to float (*erratica Delos*, Ov. Met. 6. 333), till Zeus rooted it in the sea. Cp. Virg. Aen. 3. 76.

1. 5. καί = 'as well,' i. e. besides himself. γεγάασιν = εἰσιν, Od. 5. 35, a second perf. from root-verb ΓΑ-Ω, referred to γίγνομαι.

1. 6. ἡβώντες, § 18. 2.

1. 7. ἀκοίτις, i. e. ἀκοίτίας, acc. plur. from ἀκοίτις. So ἦν's from ἦν's, Il. 6. 94.

1. 10. κνισῆεν, κ.τ.λ., 'and the steaming house echoes all around its outer court.' The *steam* comes from the roasting meats suggested in δαίνυνται and δνείατα. The meaning seems to be, that the palace of the

King of Winds is full of moaning sounds, which make themselves heard even in the outer yard. Others read αὐλή = αὐλήσει, 'flute-playing,' or αὐδῇ, or περισταναχίζετ' αὐδῇ.

1. 14. φίλει, 'Aeolus (included in τῶν, v. 13) entertained me.'

1. 17. ἀλλ' ὅτε δὴ καὶ ἐγὼ, 'but when I, too, [in my turn] began to ask.' The apodosis to ὅτε is οὐδέ τι. Cp. Od. i. 16-18.

1. 19. ὤκε δέ μ', i.e. μοι. ἐννεώροιο, [ἐννέα-ἔτη], 'nine-seasons-old,' perhaps a round number to express full maturity (as ἐννήμαρ). Others suppose a noun νεώρη, i.e. νέα ἔτη, analogous to δπάρη. The word ἐννεώρος (cp. ἐν-διος, Od. 4. 450) would then mean, 'in youthful strength.' ἐννεώρος, three syllables, § 4. 3.

1. 24. παραπνεύση, sc. that not a breath might get past the fastening.

1. 26. αὐτοὺς .. αὐτῶν, 'ourselves,' 'our own folly.' Cp. Od. i. 17.

1. 28. ὁμῶς [not ὅμως] = ὁμοίως, 'day and night alike.'

1. 31. κεκμηῶτα, 'tired out, because I was always handling the vessel's sheet myself.' The ποὺς is the rope at the lower corner of the sail, by which it was set at the proper angle to catch the wind.

1. 40. Τροίης, sc. γῆς, Od. 5. 39 = the land of Troy. Join κεμ. ληϊδ., 'store from the booty,' partit. gen.

1. 42. κενεὰς σὺν χ. ἔχ. Here σὺν is adverbial, 'bringing along with us only empty hands.' Others join συνέχοντας, 'holding together [i.e. because there is nothing between them] empty hands.'

1. 45. ὅσος τις, see on Od. 9. 348.

1. 51. ἀποφθίμην, 2 aor. med. optat.; so φθίτο, Od. 11. 330.

ll. 56-58 = Od. 9. 85-87.

1. 56. ἡπίερον, used generally for *terra firma*; here it refers only to an island.

1. 59. ὀπασσάμενος, as Schol. ὑπαδὼν ἐλόμενος, 'having taken to attend me.'

1. 66 = Od. 7. 320.

1. 68. πρὸς τοῖσί τε, 'and besides them [sc. ἑταίροις] cruel sleep.'

1. 69. σχέτλιος, cp. Lat. *improbis*, and see note on Od. 5. 118.

1. 75. τόδ' ἱκάνεις, 'thou art come *thus*;' lit. 'art come this [coming].'

Cp. Od. 1. 409. ἀπεχθόμενος is, according to Buttman, an aorist part. from pres. ἀπεχθάνομαι. Others refer it at once to a present ἀπέχθομαι. Aeolus does but express the common belief (which Job's friends held), that misfortune was a sign of a man having offended heaven.

1. 79. ἐπεὶ introduces the reason why they were obliged to row, 'since no more did any wafting wind show itself.' πομπή includes every means for the accomplishment of a journey. With φαίνοτο, cp. Od. 4. 361.

1. 81. Λάμουν. The later Greeks put the Laestrygonians in Sicily. Cp. Thucyd. 6. 2. The Romans made Formiae the city of Lamus, and

Horace says that Formian wine ripens in a Laestrygonian jar. Hor. Odd. 3. 16, 34; 17. 1, foll.

1. 82. Τηλέπυλος seems to be the name of the town, Λαισ. the epithet. The name can hardly signify 'far-gated' [τῆλε-πύλη], which is meaningless; but rather 'big-gated,' as suited for giants, v. 120. The root τηλ-, seen in τηλεθάω, is ΘΑΛ = 'to grow big.' See note on τηλύγετος, Od. 4. 11.

ὅθι ποιμένα ποιμήν, κ.τ.λ. Trans. 'Where, as he drives home his flock, shepherd hails shepherd, and the other, driving forth his flock, answers him. In this place a man who could do without sleep might earn two sets of wages; one by minding cattle, and the other by pasturing white sheep, for the outgoings of night and day are close together.' As in northern latitudes, of which Homer may have heard some stories, there is no real night in the country of the Laestrygones. Day dawned almost the same instant that night fell. So we may roughly consider the twenty-four hours of day and night divided into two halves of twelve hours of uninterrupted daylight. A man who could do without sleep could spend half this time in feeding sheep, and the other half in minding cattle, and so get double wages for double work. He would drive home the first batch as twilight fell, and would be ready to take out the second batch directly the daylight reappeared, which happened so immediately that the outward-bound and homeward-bound herdsmen actually passed one another in the gateway. Strictly speaking, the words ἐγγύς .. κέλευσθαι ought equally to imply the nearness of the night to the dawn, as well as of dawn to night; but it is only of the latter that the poet is thinking.

1. 88. τεύχηκε, [τυγχάνω], scarcely stronger than ἐστί. Cf. πεδίοιο διαπρύσιον τετυχηκώς, Il. 17. 748. διαμπερές, 'right along,' of the unbroken continuity of the cliff.

1. 91. ἐνθ' οἷ γε, apodosis to ἐνθ' ἐπεὶ, sup. v. 87. ἔχον, 'steered,' Od. 3. 182; 9. 279.

1. 95. αὐτὰρ ἐγών, 'But I [opp. to αἱ μὲν] kept back my ship outside the harbour, there, at its outermost edge.'

1. 96. ἐπ' ἐσχατ., a nearer definition of αὐτοῦ, as αὐτοῦ τῷδ' ἐνὶ χώρῳ, inf. v. 271. Join ἐκ-δήσας, 'having made my hawsers fast to a rock.'

1. 97. παιπαλόεσσαν, Od. 3. 170.

1. 98. βοῶν ἔργα = 'ploughed land;' ἀνδρῶν = 'vineyards and gardens.'

1. 100. προΐεν, § 23. 1.

1. 103. ἐκβάντες, sc. νηῶν. With λέναι ὁδόν, cp. ἔρχεσθαι ὁδόν, Il. 1. 151.

1. 105. ξύμβληντο, § 20. 2.

1. 106. θυγατέρ[ι], § 6.

1. 110. 'Asked who was king of this people, and over whom he

reigned.' So with reading *οἷον*. For *ἐς* after *ὅς τις* in an indirect question, cf. Od. 17. 363

γνοίη δ' οἱ τινὲς εἶεν ἐναΐσμοι, οἳ τ' ἀθεμίστοι.

The common reading *τοῖσιν*, is by some regarded as = *τέοισι*, i. e. *τίσι*, as *τεῷ* = *τίνος*.

l. 112. *ἐπέφραδεν*, § 16. 2.

l. 113. *ἔσθην* . . *κορυφῇν*, for the attraction, cp. Od. 9. 322. *ἔστυγον*, § 20. 1. Join *κατέστυγον* = 'they loathed her.'

l. 121. *ἀπὸ πετράων*, probably the throwers were standing on the *ἀκταί* of v. 89.

l. 124. 'And spearing them like fishes, they carried them off for a horrid meal.' *ἀπερπ. δαῖτα*, used predicatively.

l. 126. *τόφρα δέ*, apodosis to *ἔφρα*, sup. *οἱ* = *Laestrygones*, *τοῖς* = the crews of Odysseus.

l. 129 = Od. 9. 489.

ll. 133, 134 = Od. 9. 62, 63.

l. 135. *Αἰαίη νῆσος*, so *Αἰαίη Κίρκη*, Od. 5. 334. Cp. Virg. Aen. 3. 385

Et salis Ausonii lustrandum navibus aequor

Infernique lacus Aëaeæque insula Circes,

for the Romans put Circe's home on the promontory of Circeii (*Monte Circeo*) in Italy.

l. 136. *θεὸς αὐδήεσσα*, see on Od. 5. 334.

l. 137. *ὀλοόφρονος* = 'the sorcerer,' literally, a man of dangerous wisdom. Cp. Od. 1. 52.

l. 140. *κατηγ. νηί*, 'we put in with our ship;' opposed to *ἀνάγεσθαι*, 'to put out to sea.' *νηί* is an instrumental dative, as *ἵπποισι*, Od. 4. 8.

ll. 143, 144 = Od. 9. 75, 76.

l. 144. *τέλεσε*, i. e. 'brought full daylight.' Cp. Od. 9. 5.

l. 149. *ἔείσατο*, § 3. 5.

l. 152. *αἶθοπα*, 'ruddy,' because of the flames showing through it.

l. 153. *δοάσσατο*, 'seemed,' 1st aor. form from root ΔΙΦ. From same root comes *δέατο* or *δόατο*, Od. 6. 242.

l. 155. *προέμεν*, 2nd aor. inf. of *προήμι*.

l. 156 = Od. 12. 368.

l. 159. *ὁ μὲν . . πτόμενος*, 'He came down to the river from his feeding-ground in the wood, to drink.' The fut. of *πίνω* in Homer always with *ἔ*.

l. 162. Lit. 'and it,' viz. the brazen spear, 'passed,' cp. Od. 5. 68 *ἥ δέ . . ἡμέρις*. For *μακάν*, see under *μηκάομαι* in Lex. and cp. § 20. 1.

l. 165. *τὸ μὲν* [sc. *δόνν*], 'The spear I laid down there on the ground and let it lie, but I pulled brushwood and withies, and having plaited a rope, a fathom-long, well twisted across and across, I tied,' etc. *ἀμφοτέρωθεν* thus applies to the method of plaiting, others make it refer to the

'whole length' of the rope from end to end. With the attraction ὅσον τ' ὀργυιαν, cp. Od. 9. 325.

l. 169. καταλοφάδεια, the older spelling, according to Eustath. Others read καταλοφάδια, with the short syllable lengthened *metri grat.* Odysseus tied the creature's legs together and put his head through, so the deer hung down behind from his neck.

l. 171. ἑτέρῃ, 'one hand,' i. e. the 'other,' in reference to the hand that held the spear.

l. 172. νεὸς, § 11. 6. ἑταίρους . . ἄνδρα ἕκαστον, cf. Od. 2. 252, 258.

l. 176. ὅφρα, sc. ἐστίν, 'so long as there is.' In this address the main clause begins ἀλλ' ἄγετε, but the sentence that gives the reason is put first, sc. οὐ γάρ πω. Cp. inf. vv. 190, 192, 226.

l. 179. ἐκκαλυψ. They had covered their heads in their sorrow. Cf. Od. 8. 85, 92.

l. 181 = Od. 4. 47.

l. 182. Cp. Od. 2. 261.

ll. 183-187 = Od. 9. 556-560.

l. 188 = Od. 9. 171.

l. 189 = Od. 12, 271.

ll. 190-192. ζόφος and ἥως, 'west and east,' and more nearly defined by the following οὐδ' ὅπη . . ἀννεῖται (i. e. ἀνανεῖται from ἀνανέομαι).

l. 195. πέρι . . ἐστεφάνωνται = 'rings round,' 'surrounds.'

l. 196. αὐτῇ, in opposition to the high ground, σκοπῇ.

l. 202. ἀλλ' οὐ γάρ = 'but [all in vain], for no good came by their weeping.'

l. 209. ἄμμε, § 15. 1. 'They found in the glens Circe's house built of polished stones, on open ground,' i. e. with clear view all round: περι-σκέπτω from σκέπτομαι. Others render 'sheltered,' from σκέπω.

l. 212. ὀρέστεροι, 'of the mountain,' for the termination, cp. ἀγρότερος, θηλύτερος, ἡμέτερος.

l. 213. ἔθελεν, 'charmed.'

l. 217. Their master (ἄναξ) always brings them 'tit-bits for their appetite,' so ἵνα πλησαίετο θυμὸν, Od. 19. 199.

l. 225. κῆδ. κεδνότ., 'nearest and dearest.'

l. 231. κάλει, 'bade them in.'

l. 234. The proper name for this mess (here called σῆτος) is κυκεὼν, as inf. v. 290. Cp. ll. 11. 624. χλωρός = 'yellow.'

l. 238. Join κατὰ . . ἐέργνυ.

l. 241. ἐέρχατο, cp. Od. 9. 221.

l. 242. παρ-έβαλεν, 'threw beside them.'

l. 247. βεβλημένος, as if from form βολέω, for the perfect pass. of βάλλω is βεβλημένος. Cp. βεβολήατο, Il. 9. 3.

l. 249. ἀγασσάμεθ' ἔξερ., lit. 'were amazed as we questioned,' where we should say, 'questioned him in our amazement.'

1. 262. ἀμφὶ δὲ [sc. βαλόμεν] τόξα, 'and across my shoulders I threw my bow and arrows.'

1. 263. ἠνώγεα, § 21. 3.

1. 264. ἀμφοτέρῃσι, sc. χερσὶ, Od. 5. 428.

1. 265 = Od. 2. 362.

1. 268. τοῖσδεσι, Od. 2. 47, 'with these men here;' the ἑταροὶ who had not gone to Circe's house. σῶν, *tuorum*.

1. 273. ἐπλετο, aor. πέλομαι, cf. Od. 2. 364, properly refers back to the moment of Eurylochus' story. Trans. 'is come upon me.'

1. 279. πρῶτον ὑπηνήτη, [ὑπὴν properly the part below the mouth; then, the hair thereon], 'just bearded.' Cp. Virg. Aen. 9. 181

Ora puer prima signans intonsa iuventa.

1. 280 = Od. 2. 302.

1. 281. δὴ αὐτ', one syllable, § 4. 3.

1. 282. οἶδε, 'yonder,' pointing to Circe's house.

1. 283. ἐρχαται, Od. 9. 221.

1. 288. ἀλαλκεῖν, Ep. aor. from root ἀλκ., which occurs in form ἀλέξω, 'to ward off,' generally with dat., as ἀλ. νήεσι πῦρ, Il. 9. 347; here with genit., κρᾶτος (κᾶρα).

1. 290. κυκεῶ = κυκεῶνα, see sup. v. 235.

1. 295. ἐπαῖξαι, (inf. for imperat., as v. 297 ἀπανήνασθαι, v. 299 κέλεσθαι), 'rush upon her.'

1. 298. αὐτὸν = αὐτόν σε, 'and may intreat you well yourself.'

1. 299. μακάρων ὄρκον, 'the oath of the blessed Gods,' i. e. the oath which the Gods take, sc. by Styx. Cp. Od. 2. 337. See the similar act of Calypso, Od. 5. 184. Others translate, 'by the Gods,' *deos obtestata*.

1. 300 = Od. 5. 179.

1. 301. ἀπογυμνωθέντα = 'disarmed,' so γυμνὸς ἄτερ κύρυνός τε καὶ ἀσπίδος, Il. 21. 50.

1. 303. φύσιν, here (like φύνη) 'its appearance.'

1. 304. ἔσκε, § 17. 6.

1. 305. θεοὶ καλέουσι is a phrase that may imply that it is a poetical or an old-fashioned word. Cp. Πλαγκτὰς τὰς γε θεοὶ μάκαρες καλέουσι, Od. 12. 61. See also Il. 1. 403; 2. 814; 14. 291; 20. 74.

1. 309. ἦμα, § 23. 3.

1. 316. δέπα is the reading of most editions, an older form is δέπαι, from δέπας, so γήραι, Od. 11. 136.

1. 318. οὐδέ μ' ἔθ., 'and she failed to charm me.'

1. 320. λέξο, § 20. 3, from λέγω, [root ΛΕΧ], 'lie down.'

1. 323. ὑπέδραμε, i. e. 'ran crouching under his sword-arm and so clasped his knees.'

1. 325. τίς πόθεν; *quis hominum [et] unde?*

1. 327. The force is not changed by the doubled οὐδέ. One neg. goes to the verb and one to negative the ἄλλος.

1. 328. ὅς κε πῆη καὶ ἀμειψ. The full phrase would be καὶ οὗ ἔρκος ὀδ. πρῶτ. ἀμείψεται τάδε φάρμ., 'and whose teeth these drugs have once passed.' Perhaps we might render ἀμείψεται, 'lets pass;' so that both verbs may have the same subject.
1. 330. πολύτροπος, see Od. i. 1.
1. 333. θέο = θεῶ, 'put up thy sword in its sheath.'
1. 334. ἐπιβείομεν, cp. Od. 6. 262.
1. 335. πεποιθόμεν = πεποιθώμεν.
1. 337. πῶς γάρ με κέλει; 'Why, how canst thou bid me?' Cp. inf. v. 383. κέλει, two syllables.
1. 339. αὐτὸν, sc. με.
11. 343, 344 = Od. 5. 178, 179.
1. 348. τέως, 'meanwhile.'
1. 349. ἔασι, § 23. 4.
1. 351. εἰς ἄλαδε. See on Od. 11. 18.
1. 353. λῖτα, see Od. i. 130.
1. 360. ζέσσειν, ζέω, 'boiled.'
1. 361. ἔσασα, particip. from aor. εἶσα, 'I set' (root ἔΩ). Trans. 'Having seated me in a bath, she washed me from [i.e. with water from] a great tripod-basin, [pouring it] down over head and shoulders, after she had mixed it to a nice warmth;' lit. θυμ-ᾠρῆς, 'what suits the fancy,' used predicatively with κεράσσα. λῶ' for ἔλωε, imperf. from λῶω, another form of λούω.
1. 363. Join ἐξείλετο γυίων, 'till she had taken the heart-breaking weariness from my limbs.'
1. 364. λίπ' ἐλαίῳ, Od. 3. 466.
11. 364, 365 = Od. 3. 466, 467.
1. 366. εἶσε δὲ begins the apodosis.
11. 368-372 = Od. i. 136-140.
1. 378. ἴσος ἀναύδῳ, 'like a dumb man.'
1. 383. τίς γάρ κεν ἀνὴρ; 'Why, what man who was right-minded could bear to taste meat and drink before he had rescued his comrades?'
1. 384. πρὶν .. πρὶν = ante .. quam.
1. 385. λύσασθαι (mid. voice), of Odysseus rescuing his comrades for himself: λύσον (active, v. 387), of Circe doing it for Odysseus. So of Chryses, λυσόμενος θύγατρα, and of Agamemnon, τὴν δ' ἐγὼ οὐ λύσω, 11. 1. 13, 29.
1. 386. πρόφρ. κελεύεις, 'dost bid me with all thine heart,' see on Od. 5. 161.
1. 388. δι' ἐκ μ. βεβ., i.e., 'passed through the hall and went out of it.'
1. 393. ὅς πρὶν, 'which the baleful drug had made to grow thereon before.'
1. 397. 'They clung to my hands .. each one of them,' cp. Od. 2. 252, 'and into the hearts of all there stole a tender sorrow.'

1. 398. ἱμερ. γόος is like 'tears of joy;' γόος implies the noise of crying, and not only the feeling in the heart.

1. 403. To draw a ship up on land implied the intention of a long stay. 'Bring all your stores to grottos and place them therein,' if we read ἐν σπ. πελαγί. The reading κτήματα δὲ σπη. = 'Bring them to the grottos, and all the ship's tackling (ὑπλά).'

1. 405. λέναι, inf. for imperat.

1. 409. κατὰ . . χέοντας.

1. 410. 'And as when the calves in the homestead around the drove of cows that have come back to the fold-yard when they have had their fill of grass'—(here the verb in the conjunct. after ἔτ' ἂν should come in, but the construction changes after the parenthesis and goes on with the simple indicative)—'they all leap together before them, nor can the pens hold them, but with loud lowing they run round their mothers; so they, when they saw me, threw themselves upon me, with tears'—ἐχυντο, like ἀμφιέχυντο, used with accus., Od. 16. 214)—'and their feeling seemed to be just as if they were come to their home and the very city of rugged Ithaca.'

1. 425. ὀτρύνεσθε . . ἔπεσθαι, 'make haste to accompany me;' so ὀτρύνοντ' λέναι, Od. 17. 183.

1. 427. ἐπηγετανόν, 'good store,' Od. 6. 86. 427 = Od. 7. 99.

1. 430 = Od. 4. 77.

1. 431. πόσ' ἴμεν; 'Whither are we going?' So ἴμεν, 1st plur. from εἶμι, Od. 2. 127.

1. 432. καταβήμεναι, the epexegegesis of κακῶν τούτων. See p. 228, ad fin.

1. 433. ποιήσεται, i. e. ποιήσῃται, § 3. 4, with κεν, 'who will make us all either swine or wolves or lions, so that perforce we should have to keep ward at Circe's house,' cf. Od. 7. 93. ὥς περ Κ. ἔρξε seems to take up only the καὶ ἀνάγκη, 'all against our own will, even as the Cyclops treated us,' (ἐρδω). But ἔρξε, or ἔρξε, might come from ἔργω, 'shut us up.'

1. 435. οἱ μέσσαυλον, 'his inner court.'

1. 437. τούτου, sc. 'Ὀδυσσέως.

1. 440. τῷ οἱ ἀποτομήξας, 'having therewith smitten off his head, near kinsman though he was, to dash it to the ground.' τῷ, sc. ξίφει.

1. 442 = Od. 9. 493.

1. 444. νῆα ἐρυσθαι, 'to guard the ship.' 444 = Od. 9. 194.

1. 451 = Od. 4. 50.

1. 453. φράσσαντό τ' ἐσάντα, 'and recognised each other face to face.'

1. 457. θαλ. γόνον, 'a burst of sorrow,' on the analogy of θαλ. δάκρυ.

1. 463. ἀσκελές [σκελλών, 'to dry'] καὶ ἄθυμοι, 'withered and spiritless.'

- l. 465. ἐπεὶ ἤ, two syllables, § 4. 3. πέποσθε for πέπονθε, i.e. *πέπονθατε*, (πάσχω), *passi estis*.
- l. 467. τελεσφόρον, see on Od. 4. 86.
- l. 469. περὶ . . ἔτραπον, 'returned on their course,' so as to begin anew. The next line seems to have been interpolated from Hes. Theog. 59.
- l. 472. δαιμόνιος, properly, 'a man possessed,' a term used to describe any one whose conduct seems extraordinary. Here meaning 'demented,' as proved by his forgetfulness of home.
- l. 481. γούνων, 'by her knees,' so λισσέσθαι Ζηνός, 'by Zeus.' The phrase is suggested by the ordinary γούνων ἄπτεσθαι.
- l. 486. ἀμφ' ἐμὲ, simply, 'around me.'
- l. 491. ἐπαινῇ, 'dread,' an epithet only of Persephone, is rightly interpreted by Scholiast as = αἰνῇ. Buttmann Lexil. s. v. would write ἐπ' αἰνῇ, 'and dread P. *besides*.' Others regard the word as = ἐπαινετῇ, 'renowned,' like ἀγανῇ, Od. 11. 213.
- l. 493. μάντηος, from μάντις, as πόληος from πόλις. Others read μάντιος, which requires ἀλαῶον or ἀλαόο.
- l. 494. 'To whom P. granted his wits even after death, alone [of all the dead] to have his senses, while *they* flit as phantoms.'
- l. 495. οἷω attracted into case of τῷ. πεπνύσθαι, perf. from πνέω. Cf. πεπνυμένος.
- ll. 496-499 = Od. 4. 538-541.
- l. 499. κυλινδόμενος, Od. 4. 542.
- l. 502. Ἄϊδος, sc. δῶμα. The forms αἶδος gen., and αἶδι dat., necessitate a form of the nom. Ἄϊς.
- l. 506. Join ἀνὰ πετάσσας, 'having spread aloft.'
- l. 507. ἦσθαι, inf. for imper. κε φέρεται, almost = 'future.' Cp. sup. v. 288, Od. 1. 396.
- l. 508. Ὠκεανὸς is represented as a river encircling the whole expanse of land and sea. When the earth is represented on the shield of Achilles (Il. 18), the ocean-stream forms the rim of the shield. It was perhaps separated by a bank from the sea round which it flowed, and in this bank there may have been one or two openings. At any rate, when this stream was crossed (περᾶν) the traveller was beyond the confines of the world, and the ἀκτὴ λάχεια on the further side belonged to the kingdom of Hades.
- l. 509. For λάχεια, (v.l. ἐλάχεια), see on Od. 9. 116.
- l. 511. κέλσαι (§ 19. 2), inf. for imperat. Here begins the apodosis to ἀλλ' ὅπου ᾗ.
- l. 513. Πυριφ. τε ρέουσι Κώκυτός τε. The grammarians call this arrangement of the plural verb with a singular subject preceding and following, the σχῆμα Ἀλκμανικόν, as if it were common in Alcman's writings. So in Il. 5. 774
- ἦχι ῥοὰς Σιμόεις συμβάλλετον ἥδ' ἑ Σικάμανδρος.

1. 515. δὴ ποταμῶν, according to Schol., the meeting of the Cocytus and Pyriphlegethon, whose united waters flow into Acheron.

1. 517. ὅσον τε πυγούσιον, for the constr., see Od. 9. 322. πυγ. adj. from πυγών, 'a cubit in length and breadth.'

1. 518. ἀμφ' αὐτῷ δέ, 'and round the edge thereof pour a drink-offering for all the dead.'

1. 521. γονοῦσθαι, with double meaning of supplication and promise, viz. that you will perform (βέξεν) a sacrifice.

1. 523. ἐσθλῶν, 'treasures,' lit. 'good things.'

1. 524. ἀπάνευθεν = 'apart from the rest.' οἶφ, 'for himself alone.'

1. 526. λίσσῃ, 1 aor. subj. λίσσομαι, cum vero supplicaveris.

1. 527. For the gender θήλυν μέλαιναν, see on Od. 4. 406. 'Turning the victim towards the nether-darkness,' not with head stretched back and looking upwards, as in sacrificing to the Gods above, 'and do thou thyself turn away'—(not to pry into such mysteries)—'moving towards the stream of the river (Oceanos).' He is to look back from the ἀκτὴ λάχεια of v. 509, in the direction of the world of the living, across the ocean-stream over which he has now passed.

1. 531. ἀνώγει, aor. from ἀνώγει.

1. 532. κατάκειτ[αι] = *jacenti*, the ordinary reading (κατέκειτ) is unintelligible. From ἐτάροις the construction passes into the accus. and infin. in δείραντας κατακῆαι.

1. 537. πρὶν T. πύθεσθαι, 'Suffer not the shades to come near to the blood [in the trench] till thou hast enquired of Teiresias.'

ll. 539, 540 = Od. 4. 389, 390.

ll. 543-545 = Od. 5. 230-232.

1. 548. ἀωτέτε, probably as Buttm., only as a strengthened form of ἀημι, 'to breathe;' spoken of the deep breathing of sleep. Others, from the use of ἄωτον, 'flower,' or 'prime,' interpret it by ἀπανθίζετε, 'cull the flower of sleep,' like the *molles carpere somnos*, Virg. Georg.

3. 435.

1. 551. The second οὐδὲ goes closely with *ἐνθεν*, *ne abhinc quidem*.

1. 554. δς here seems to be the demonstr., *hic quidem*.

ἐν δώμασι. To enjoy the cool air he lay down on the flat roof. Starting up suddenly, he forgot to descend 'by going to the long ladder,' these last words forming the important clause.

1. 556. κιννυμένω, from κινύμαι, another form of κινούμαι.

1. 559. καταντικρὺ is written in some edd. as one word = 'right down from.' Others join κατὰ τέγεος, and make ἀντικρὺ the adv. qualifying πέσεν. Join ἐξέαγγ, as in ἐξ αὐχένα ἄζη, Il. 5. 161.

1. 562. 'Ye are thinking, may be, to return.' The mid. indic. of φημί is rare. Cp. Od. 6. 200.

1. 563. ἥμιν . . χρησομένους, see on 532, sup.

1. 567. Join κατὰ with ἐζόμενοι = καθεζόμενοι, or take it adverbially.

Others join *καταῦθι*, as *κατόπισθε, παραῦθι*. γδων = ἐγδαον, 3rd plur. imperf. of γοάω.

1. 568 = sup. v. 202.

1. 571. Join *παρὰ νηὶ κατέδυσεν* with *θηλ. μέλαινα*. Cp. sup. v. 527. οἰχομένη, 'having left us,' i.e. unperceived, as the following words explain, 'having easily slipped away from us.'

BOOK XI.

1. 4. 'We took and put on ship-board those (sup. 10. 572) sheep.' ἔβησα, transitive aor. from βαίνω.

1. 5 = Od. 10. 570.

1. 8 = Od. 10. 136.

1. 9. *πονησάμενοι ὄπλα*, 'having set in order the tackling.' Cp. Od. 9. 250.

1. 10 = Od. 9. 78.

1. 11. *πανημερίης*, used adverbially with *ποντοπορ.*, 'as she moved over the waters all day long.'

1. 13. *πεύρατα Ὠκεανοῖο*, 'the bounding-line [of the world] formed by the ocean-stream;' so *ἀνέμων κύμα*, 'the wave caused by the winds,' Od. 13. 99.

1. 14. *Κιμμερίων πόλις . . κεκαλυμμένοι*. *Constructio ad sensum*. See on inf. v. 91.

1. 15. ἥερι, 'mist.' 15 = Od. 8. 562.

1. 18. *ἀπ' οὐρανόθεν*, see Od. 10. 351, *εἰς ἀλαδὲ*, where either termination or preposition is superfluous.

1. 19. Join *ἐπὶ . . τέταται*.

1. 20 = Od. 9. 546.

1. 21. *παρὰ ῥέον*, 'along the stream.'

1. 22. φράσε, sc. in Od. 10. 516.

1. 24. ἔσχον, perhaps 'held them' till Odysseus was ready to slay them, as in v. 35. Al. 'brought them.'

11. 25-37. See Od. 10. 517-530.

1. 35. *ἀπεδειροτ. ἐς βόθρον*, 'cut their throats [for the blood to run] into the trench.' Cp. *μῆλα ἱερεύειν ἐς πηγάς*, Il. 23. 148.

1. 37. *ἐξ Ἑρέβους*, § 4. 1.

11. 38-43. Cp. Virg. Georg. 4. 471, foll., and Aen. 6. 306, foll. These verses have been rejected by many ancient and modern commentators, as being inconsistent with the following account of the ghosts coming up one by one.

1. 40. *οὐτάμενοι*. These participles are best described as from the syncopated aorist, § 20. 4, with a passive signification. Cp. *κτάμενος*, Od. 22. 412; *ἀλιτήμενος*, Od. 4. 807. Others regard them as perf.

pass. forms with change of accent, because they have passed in usage from verbs into adjectives.

l. 42. οἱ πολλοὶ ἐφοίων, *qui adveniebant frequentes*.

ll. 44-50 = Od. 10. 531-537.

l. 51. Elpenor appeared first, because, his corpse [so σῶμα always in Homer] having remained unburied, he could not go down δόμον 'Αἴδος εἶσω. Cf. Virg. Aen. 6. 337-339.

l. 58. 'Thou wast quicker coming [ἰὼν in best MSS. instead of ἐὼν] here on foot than I with my black ship.' φθάνειν implies a comparative notion, and so is followed by ἤ, as sometimes βούλομαι. See inf. 489.

l. 60 = Od. 10. 504.

l. 61. ἄσε, ἄδω. The form ἄσα occurs Od. 10. 68. ἀθέσφατος here refers to the excessive quantity, as in the phrase κρέα ἄσπετα. See, for ἀθέσφ., Buttm. Lexil. s. v.

l. 62. καταλέγμενος, § 20. 4. See on 10. 555-560.

ll. 63-65 = Od. 10. 558-560.

l. 66. τῶν ὄπιθεν, rightly the Schol. καταλειμμένον οἶκου, further explained by the words οὐ παρέντων. Trans. 'And now I beseech thee by [genit. as in Od. 2. 68] those we have left behind, not here with us.'

l. 70. στήσεις νῆα, Od. 10. 91.

l. 72. καταλείπειν, inf. for imperat., as in vv. 74, 75.

l. 73. νοσφισθεῖς, 'turning away from me.' So νοσφίσαιο, inf. v. 425.

l. 76. ἀνδρὸς δυστήνοιο does not follow the case of μοι, but depends directly upon σῆμα, 'the tomb of an unhappy man,' as a monument to all posterity; lit. 'even for posterity to hear of.' Od. 3. 204.

l. 81. στυγεροῖσι, 'sad.' So inf. v. 465.

l. 82. ἀνευθεν ἐφ' αἵματι ἴσχω, 'holding away from myself over the blood.' Odysseus sits on the side of the pit nearest to the living world, and holds out his sword at arm's length.

l. 83. ἐτέρωθεν is the side of the pit nearest to Erebus.

l. 88. προτέρην ἔμεν πρὶν πυθέσθαι = ante accedere quam sciscitalus essem. προτέρην .. πρὶν, like πρὶν .. πρὶν.

l. 89 = Od. 10. 537.

l. 91. χρύσεον, two syllables. ἔχων agreeing with Τειρεσίας implied in Τει. ψυχῇ: constructio ad sensum. See sup. v. 14.

l. 94. ἤλυθες ὄφρα ἴδῃ, subjunct. after aor. tense, because in sense it = ἐλήλυθας.

l. 97. ἀναχασ., 'having retreated.' Join ξίφος ἐγκατέπηξα, 'But he, that faultless seer, when he had drunk the dark blood, then accosted me.'

l. 100. δίζηαι for δίζησαι. For a similar dropping of σ, cp. the forms βέβληαι, μέμνηαι. 'Thou enquirest after a pleasant return, Odysseus; but, the God will make it a hard one for you.'

l. 102. λήσειν, sc. σε, 'that thou wilt go unnoticed of P.' δ, i. e. καθ' ὃ, *propterea quod*, 'because he hath stored up wrath in his heart against you, but still for all that [καὶ ὅς, even thus], though suffering troubles, you may yet come home.' For ὃ so used, cp. Od. 12. 295. Others make it equivalent to ὅς, which occurs in the corresponding line, Od. 13. 342.

l. 107. Θρινακίη, a legendary island, not to be confounded with Sicily, which was called Trinacria from its three promontories (τρεῖς ἄκραι). The name may have some allusion to the trident (θρίναξ) of Poseidon. See Od. 12. 127.

l. 108. εὐρήτε, conjunctive after *ἂν* ποτε κε, sup. v. 106.

l. 110. 'Now if you leave them unharmed ἄσινεās, § 4. 3) and keep the thought of your return in mind, then you may still reach Ithaca.' ἔας for ἔαρς, from ἔαω.

l. 113. 'And should you yourself escape, you will come there late, in wretched plight, having lost all your comrades.' νεῖται, 2 sing. pres. from νέομαι or νεύομαι, which contain a future notion like εἶμι. In Od. 12. 188, we have νεῖται.

ll. 114, 115 = Od. 9. 534, 535.

l. 120. κτείνης, conjunct. of aor. *ἐκτεῖνα*.

l. 121. ἔρχεσθαι, infin. for imperat., as ἀποστείχειν and ἔρδειν, inf. l. 132. To come to the country of men unacquainted with salt seems to be a poetical way of saying, 'when you have quietly settled down inland, far away from the sea,' the only source of salt known to the ancients.

l. 127. The token by which Odysseus would know that he had reached the place was that a man of the country would meet him, and show his utter ignorance of sea life by mistaking an oar for a winnowing-shovel.

l. 128. φήη, § 23. 5. ἔχειν, sc. σε. The apodosis begins with καὶ τότε δῆ.

l. 131. ἐπιβήτορα, 'the mate.'

l. 133 = Od. 4. 479.

l. 134. θάνατος ἐξ ἁλός, 'a death far away from the sea.' So ἐκ καμποῦ, Od. 16. 288. Others join ἐλεύσεται ἐξ ἁλός, 'shall come upon you from the sea,' which agrees with the later legend that Odysseus was slain by Telegonus (his son by Circe) who, not recognising his father, shot at and mortally wounded him with a spear tipped with a fish-bone, as if the sea would be his foe to the last. But this agrees less well with ἀβληχρός = 'mild,' from root βλακ, i. e. *μλακ*, as in *μλακ-ός*.

l. 135. For τοῖος, see on Od. 1. 209.

ὅς κέ σε, 'which shall slay thee when pressed by the burden of a fair old age.'

l. 136. λιπαρῶ, lit. 'sleek' or 'shining.' For ἄρημ., see on Od. 6. 2.

l. 141. τήνδε, 'yonder.'

1. 144. τὸν ἕοντα. τὸν predicate=τοῦτον ἕοντα, 'how she can recognise me as being the man [I really am].' Cp. οὐ πῶ φησι τὸν εἶναι, Od. 23, 116.

1. 147. ὅν τινα .. ἐνίψει, *quemcumque mortuorum sanguinem accedere siveris, is tibi vera renuntiabit* (for ὁ δὲ introducing the apodosis, cp. Od. 12. 41), *cuiuscumque vero denegaveris, is tibi rursus revertetur*.

1. 151. Join κατὰ ἔλεξεν.

1. 153. ἔγνω, sc. ἐμί.

vv. 157-159 are suspicious, as being inconsistent with vv. 502, 508, 513.

1. 160. Join ἀλώμενος πολὺν χρόνον.

1. 161. The case of νηϊ .. ἐτάροις is the regular instrumental dat.= 'by means of.'

1. 166. Ἀχαιῖδες, (Ἀχαιῖς), sc. γῆς = Peloponnesus. ἀμῆς = ἡμέτερας.

1. 171. πανηγέος, Od. 2. 100.

1. 174. εἰπέ πατρός, 'tell me of my father,' on analogy of πείθεσθαι, ἀκούειν.

1. 175. γέρας, here = 'the sovereignty.'

1. 183. '*Videtur nimirum prius oppetiisse Anticlea quam Penelopen proci ambirent, Ulyssisque facultates diriperent*,' Löwe.

1. 185. περὲνᾶ, § 3. 4, the royal demesnes. δαῖτας, κ.τ.λ., 'banquets which it is meet that a judge should enjoy, for all invite him.' A king was, by right of his position, a judge also.

1. 186. ἀλεγύνειν, properly, 'to take trouble about,' 'be interested in.' This description of Telemachus is hardly reconcilable with the fact that he could not have been more than fourteen years of age at this time.

1. 187. πατήρ, 'Laertes.' αὐτόθι defined by ἀγροῖ, 'in the country.'

1. 188. εὐναί, used predicatively, 'nor has he by way of bedding.'

1. 190. χειμα, 'through the winter.'

1. 191. εἴται, perf. pass. in med. sense from ἐννυμι.

1. 193. γουνὸν ἄλωής, Od. 1. 193. οἱ βεβλήνται, 'are laid for him.'

1. 195. ἀέξει μέγα, 'makes his sorrow grow big, and old age besides (ἐπὶ) is come upon him.'

1. 201. 'Robs the limbs of life.' ἐξείλ., aorist of custom.

1. 202. The key-word of the sentence is πόθος, the sense of which is carried on both to μήδεα and ἀγανοφρ. Trans. 'But regret for thee, and [for] thy counsels, and [for] thy tenderness.' As if it were, 'and thy counsels [now lost to me] and thy tenderness [so much missed].'

1. 205. Cp. Virg. Aen. 2. 792 foll.

Ter conatus ibi collo dare braccia circum:

Ter frustra comprensa manus effugit imago,

Par levibus ventis volucricque simillima somno.

1. 207. εἴκελον, adverbial as ἴσον, inf. v. 577.

1. 208. γενέσκειτο, § 17. 6. κηρόθι, § 12. 2 (a).

- l. 211. εἰν Ἀΐδαο, sc. δόμῳ. Notice dual combined with plural in φίλας χεῖρε. So Δύ' Αἴαντες μενέτην, Il. 8. 79.
- l. 212. τεταρπόμεσθα = 'may weep our fill.' *Est quaedam flere voluptas*, Ov. Trist. 4. 2, 37.
- l. 213. The predicate is εἶδωλον. 'Did she send this appearance a mere phantom, so that,' etc.
- l. 216. κάμμορε, § 7.
- l. 218. δίκη in its first sense of 'custom,' Od. 4. 691. Trans. 'But this is the way with mortals, when one is dead.'
- l. 219. ἔχουσι = 'keep together.'
- l. 220. τὰ μὲν, sc. σάρκας, δστέα, ἰνας.
- l. 222. πεπότηται, 'flits about,' perfect with present force. So πεποτήσεται, Il. 2. 90. From ποτάομαι, Epic form of πέτομαι.
- l. 223. 'But hasten back as speedily as thou mayest to the light of day, and bear in mind (lit 'know') all this [that thou hast seen].'
- l. 238. ἡράσασατο, (ἐράομαι), 'fell in love with Enipeus,' a Thessalian river that rises in Othrys and falls into the Apidānus.
- l. 239. ἔησι, 'sends' [his waters], used intrans. Cp. Od. 7. 130.
- l. 241. τῷ δ' ἄρ' ἐεισάμενος, 'now having likened himself unto him,' sc. unto the river-god Enipeus.
- l. 242. ἐν προχοῇς, § 9. 6.
- l. 245. The verse was rejected by the Alexandrian critics, as ζώνην λύνειν is unhomeric.
- l. 250. τοὺς, 'the sons,' masc. gend. implied in τέκνα. κομ. ἀπιταλλ, infin. for imperat.
- l. 251. ἴσχεο = 'keep silent.'
- l. 253 = Od. 4. 425.
- l. 255. θεράποντε Διὸς = 'kings,' as Zeus is the representative king. Warriors are called θ. ἄρῃς, Il. 2. 110.
- l. 256. Ιολκοῖς, (now *Volo*), the capital of the Aeolidae, lay in the district of Magnesia in Thessaly.
- l. 257. δ' ἄρ' = Neleus.
- l. 258. τοὺς ἑτέρους, i.e. 'the other children' whom she bare, she bare to Cretheus. Cp. οἱ ἄλλοι, Od. 1. 26.
- l. 260. τὴν δὲ μέτα = *post illam vero*. Asopus, a river in Boeotia. The founding and fortifying of Thebes by Amphion and Zethus is an older legend than the one which assigns the act to Cadmus; unless we suppose the upper city (Καδμεία) to be the work of the latter, and Thebes (ἡ κάτω πόλις) of the former.
- l. 265. ναίμεν, because of the Phlegyae who dwelt around.
- l. 267. θρασύ-μέμοννα, (—μέμονα—μέμ-αα) = *audacio animo*.
- l. 268. ἀγκοῖνησι, § 7. 6. Join ἐν ἀγ. μιγείσα.
- l. 269. Creon, king of Thebes (not to be confounded with C. brother-in-law of Oedipus), gave his daughter Megara to Heracles for aiding him against the Minyae.

1. 270. υῖος, with first syllable short; so ἥρως, Od. 6. 303; because the diphthong or long vowel is followed by another vowel.

1. 271. Οἰδιπόδαι, § 9. 4, from nom. form Οἰδιπόδεα. Ἐπικάστη, called by the tragedians Ἰοκάστη.

1. 272. μέγα ἔργον, Od. 3. 261.

1. 274. ἄφαρ δ', 'At once [after the union] the Gods made the matter [ἀνάπυστα, neut. plur. as ἴσα, etc.] known to men.'

1. 275. Join ἀλγεα πάσχων διὰ ὀλοῦς βουλὰς θεῶν.

1. 277. εἰς Ἀἶδαο, sc. δῶμα. 'The mighty warder,' lit. 'gate-fitter.'

1. 278. ἀψαμένη. 'Having fastened a noose on high [αἰπὺν, predicat. with ἀψαμ.] from the beam, absorbed in her own sorrow.'

1. 279. σχομένη = 'taken up,' 'fast held,' cp. inf. v. 334. τῷ δ', sc. Oedipus.

1. 284. The Minyan (as distinct from the Arcadian, inf. v. 459) Orchomenos was a city in Boeotia at the point where the Cephissus empties itself into the Copaic lake.

1. 285. οἱ, sc. 'to the king,' suggested in the word ἐβασίλευε.

1. 287. τοῖσι δ' ἐπ' = ἐπὶ τοῖσι, 'besides these.'

1. 289. εἰδίδου, 'Nor was Neleus minded to give her [imperf. tense] to the man who could not,' etc. The cows of the 'mighty Iphiclus' were hard to drive away; ἀργαλ. sc. ἐλάσαι. Melampus, son of Amythaon, was the 'blameless prophet' who undertook to recover these cows from Iphiclus, who had robbed Tyro (v. 235 sup.) of them. But he was caught and imprisoned by the herdsmen, and not released till he had 'uttered all the oracles;' this perhaps means till he had told Iphiclus, who was childless, how he might have an heir. The story is told again Od. 15. 230 foll.

1. 292. Join κατὰ-πέδησε, lit. 'fettered him down.'

1. 300. Πολυδεύκῃ, § 4. 3.

1. 301. γαῖα κατέχει is a common phrase for to be 'dead and buried,' inf. v. 549. In Il. 3. 243, the Tyndarids are described, in the same words, as 'dead and buried in Lacedaemon;' for in the Iliad they are merely mortal. Here, if the lines are genuine, the meaning must be, they are under the earth but not dead, as the next line shows, for though νέρθεν γῆς they are still alive, each one on alternate days living in Olympus or in the underworld.

1. 304. λελόγχασιν, see on Od. 7. 114. The indefinite periods ἄλλοτε.. ἄλλοτε are defined by the addition of ἐτερήμεροι.

1. 305. τὴν δὲ μέτ', see on sup. v. 260.

1. 311. Perhaps because of their brief life (μυνηθαδίω) the poet specifies that at nine years old they were nine cubits high. ἐννέωροι (see on Od. 10. 19) and ἐννεόργυιοι, § 4. 3. The γὰρ introduces an explanation of μηκίστους, 'biggest of men.'

1. 314. φυλόπιδαι, generally φύλοπιν. With φ. στήσαι, cp. μάχην στη-

σάμενοι Od. 9. 54. If vv. 315-316 are genuine, which is doubtful, they must mean that the gods had fled from Mount Olympus into the οὐρανὸς above, and that the Aloidae began piling mountains on Olympus to make a great staircase up to heaven.

l. 319. πρὶν . . λάχνη, 'ere the curly hair had sprouted below their (σφαιν, § 15. 1) temples, and covered their chins (γένυς for γένυας, acc. plur. from γένυς) with thick down.'

l. 321. *Phaedra*, daughter of the Cretan Minos, and wife of Theseus after the death of Hippolyte. She loved her step-son Hippolytus, who rejected her passion. The Hippolytus of Euripides is on this subject.

Procris, daughter of Erechtheus king of Athens, and wife to Cephalus, to whom she proved untrue, and by whose hands she was unwittingly slain.

Ariadne, daughter of Minos and Pasiphae. She loved Theseus, and followed him on his voyage from Crete, but was killed by Artemis on the island of Dia.

l. 324. ἦγε μὲν, 'was fain to take' (imperf.), or 'was carrying off,' but he had no joy of her. The legend is not identical with that of the desertion of Ariadne by Theseus in Dia (Naxos) and the love of Dionysus for her. The Dia here named must be the little island (*Standia*) to the north of Crete.

l. 325. μαρτυρήσι. Perhaps the 'information' that she had yielded to Theseus when pledged to Dionysus.

l. 326. *Maera*, a nymph of Artemis, and mother of Locrus by Zeus.

Clymene, mother of Iphiclus, sup. v. 290.

Eriphyle, wife of Amphiaraus, bribed with a necklace by Polynices to send her husband on the fatal expedition against Thebes.

l. 327. ἀνδρός, 'for her lord['s life], gen. of price.

l. 328. μυθήσομαι = μυθήσωμαι.

l. 330. φθίτο, optat., see on Od. 10. 51.

l. 334. κληθμῶ, 'by the magic' of his story-telling. Then Arete asks, What think you of this man, his outward form and his well-balanced (είσας, al. 'in accordance' with his external beauty) mind? 'Now, it is *my* guest that he is, yet every one has his share in the honour [of entertaining such a hero]; wherefore be not in a hurry to send him off, nor give short measure of your gifts to one who needs them so sorely.'

l. 341. κέονται, Epicè for κείνται.

l. 344. οὐκ ἀπὸ σκοποῦ οὐδ', 'not away from the mark, nor at variance with our own idea.' So the Schol. Others render ἀπὸ δόξης, 'Not different from what we should expect of our queen,' which is simpler. 'But on Alcinous here (τοῦδε) depend both promise and performance.'

l. 351. ἔμπης = 'notwithstanding,' taking up the περ of the last line.

The *οὐν* strengthens the qualifying force of *ἐμπης*, as in the combinations *δ' οὐν*, *γούν*.

1. 353 = Od. i. 359.

1. 354 = Od. g. 1.

1. 358. *καὶ κε τό*. Apodosis, 'I should like this better,' viz. to go back full-handed. For *καὶ κε*, see on sup. v. 111.

1. 363. *τὸ μὲν οὖ σέ, κ.τ.λ.* This indeed we don't think thee to be, viz. a knave. So *έίσκειν* with accus. and infin, Il. 21. 332

ἅντα σέθεν γάρ

Εάνθον διήεντα μάχη ήίσκομεν εἶναι.

1. 364. *οἷά τε πολλοῦς, κ.τ.λ.* 'Inasmuch as the dark earth breeds many [such] men broadcast'—(others read *οἷά τε πολλά* = 'as oftentimes,' see on Od. g. 128)—fashioning falsehoods out of things which one can never see with one's eyes.

1. 366. *ἔθεν = ἐκ ταιούτων ἔ*, meaning from things which don't admit of proof; or 'pushing falsehoods [to a point (i. e. a perfection)] from which no man can so much as see (sc. that they are falsehoods).' *ἔθεν* in this case = *ἐκείσε ἔθεν*. The latter is simpler.

1. 367. *ἔπι = ἔπεισι. ἐνι = ἐνείσι.*

1. 368. *ὥς ὄτ' αἰοῖδος*, cp. Od. 5. 281.

1. 369. *Ἀργείων*, specially of the comrades of Odys.

1. 371. *ἑτάρων*, perhaps of the chieftains with him at Troy. The first *ἄμα* must be closely joined with *αὐτῷ = tecum*; the second with *ἔποντο = comitali sunt*.

1. 373. Odys. (v. 330) thought the night far spent; Alcinous, in his eagerness to listen, says it is long yet, 'infinitely long' (*ἄθελφ*).

1. 381. Join *τούτων οἰκτρότερα*.

1. 383. *αὐτῇ*, 'cry,' i. e. battle, as *φύλλοις*, 'clansmen's shout.'

1. 384. *γυναικὸς* = Clytaemnestra.

1. 388. *ἀγυγέρατο*, *congregatae erant*, plqpf. with Attic reduplication from *ἀγέλω*, § 17. 4.

1. 392. *πινῶς*, from form *πίννημι* an earlier form of *πετάννυμι*.

1. 393. *ἄλλ' οὐ γάρ*, 'But [he could not do it] for,' etc.

1. 401 = Od. 10. 459.

1. 402. *περιταμνόμενον*, lit. 'encircling and cutting off from the herd.' A picturesque word to describe cattle-lifting.

1. 403. *μαχεούμενον*, a form of the present participle with the *ο* lengthened into a diphthong *metri grat.* *μαχέοιτο* appears as pres. optat. Il. i. 272.

1. 411. *κατέκτανε*, aorist of custom. 411 = Od. 4. 535.

1. 414. *ἐν ἄφνειού ἀνδρὸς*, sc. *δόμῳ*.

1. 415. *ἢ γάμῳ*, see on Od. i. 226.

1. 417. *μουνάξ* = in single combat, or it may refer to any single instances of death.

1. 418. Join ὀλοφύραδ κε θυμῷ μάλιστα.

1. 421. οἰκτροτάτην, predicat., 'but saddest of all that I heard was the voice,' etc.

1. 423. ἄμφ' ἐμοί, 'at my side,' sc. at the feast. 'But I, lifting up my hands [sc. beseeching mercy], dropped them to the ground, dying with the sword through me.' Others join χεῖρας βάλλον περὶ φασγ., as if he made a last effort to defend himself.

1. 424. With ἀποθνήσκ. περὶ φ., cp. Il. 8. 86; 13. 441, 570; 18. 231; 21. 577; 23. 30, and Soph. Aj. 828 φασγάνῳ περιπτυχῆς, lit. 'folded round the blade'; 'but she, merciless one, turned away from me, nor would she bring herself to close my eyes, nor shut my mouth for me, though going to the realm of Hades.'

1. 426. Join καθελὼν ὄφθ. στόμα τε συνερεῖσαι.

1. 429. οἷον δὴ, a special instance of the general principle in v. 427, 'such a deed [for example] as she did in having wrought.'

1. 432. ἰδυῖα, Od. 9. 189.

1. 433. οἱ τε κατ' = κατέχευεν ἑαυτῇ αἷσχος. The antecedent to ἡ is also in dative, καὶ ἐκείνῃ ἥτις ἂν εὖεργος ἦ.

1. 437. ἤχθηρε διὰ = 'worked out his hatred by means of a woman's devices,' cp. sup. v. 276.

1. 441. εἶναι. This infin. and the foll. with imperatival force. 'Wherefore, in this present case [γυν] do thou never be gentle even towards thy wife.'

1. 443. τὸ δὲ κεκρυμμένον εἶναι. For εἶναι we should expect ἔστω, but it is attracted into the infin. to balance φάσθαι. Cp. Il. 6. 87 foll. ἡ δὲ . . πέπλον θείναι 'Αθηναίης ἐπὶ γούνασι = Illa vero vestem deponat.

1. 452. 'But that wife of mine suffered me not so much as to take my fill of joy in my son in gazing on him,' [lit. 'in my eyes'].

1. 453. Join με αὐτὸν = ἐμαυτόν.

1. 456. κατισχέμεναι, inf. for imperat. = κάτισχε, appelle. These lines are inconsistent with the praise of Penelope's virtue (sup. v. 445), and have been generally rejected. πιστὰ, neut. adjective as substantive, 'no trust,' so φυκτὰ, 'escape,' Od. 8. 299.

1. 458. ἀκούετε, sc. 'thou, Odysseus, and thy comrades.' For the tense, equivalent to our use of the perfect, cp. Od. 2. 118.

1. 461 = Od. 1. 196.

1. 464 = Od. 4. 837.

1. 467. Πηληϊάδεω. Epic form for Πηλεΐδου, δέω, one syllable, § 4. 3.

1. 468. Πατροκλῆος, as if from nom. Πατρόκλης. For Antilochus, see Od. 3. 110; 4. 202, 187, etc.

1. 473. 'What stranger feat wilt thou devise,' sc. than this descent to Hades, explained in next line.

1. 476. ἀφραδίης, see on Od. 10. 495.

1. 478. Scan this line δ' Ἀχιλ | εὖ Πηλ | έος υἱ | έ μέγα. The ε' long, as frequently, before a liquid.

1. 479. Τερ. κατὰ χρέος, (cp. ψυχῇ χρησόμενος), 'on business with Teiresias;' so κατὰ πρῆξιν, Od. 3. 72.

1. 482. With σείο μακάρε, cp. Od. 5. 105.

1. 483. προπάροιθε, 'in time past.' Man stands with his back to the future; events thus come up behind (ὀπίσσω), and so, when past, are προπάροιθε.

1. 488. μή μοι θ. γ. παραύδα. 'Comfort me not respecting death.' θάνατον, accus. of reference.

1. 490. ἀκλήρω, explained by the next words, 'one who hath not much substance.'

1. 493. πρόμος ἔμμεναι, 'to be a chieftain.'

1. 494. πέπυσσαι, with doubled σ, perf. from πυνθάνομαι.

1. 497. Join κατ-έχει. With μιν .. χεῖρας, cp. Od. 1. 64.

1. 498. ὑπ' αὐγὰς [sc. εἰμ], ὑπὸ sometimes used in H. when no idea of motion seems implied, cp. Il. 15. 267 ἕασιν ὑπ' ἡῶ ἡελίου τε.

1. 499. Τροίη, 'the Troad.'

1. 502. τῷ κε, κ.τ.λ. 'In that case would I make grievous my might and invincible hands to [many an] one [of those] who outrage him and shut him out from his meed of honour.' With τεφ [τινι, § 15. 2] in this sense, cp. Od. 3. 224. Here the first aor. of στυγέω is used in a causative sense, στυγητὸν ἂν ποιήσαιμι.

1. 503. For οἱ = τῶν οἱ, cp. Od. 4. 177.

1. 509. Σcyros, where he had lived with his grandfather Lycomedes, till Odys. brought him away to the war, because the oracle declared that Ilium could not be taken without his aid.

1. 512. νικάσκομεν, § 17. 6, 'beat him.'

1. 513. The readings vary between μαρναίμεθα (the natural opt. from μάρναμαι), and μαρνοίμεθα, which has the better MS. authority, and is supported by the analogy of ὀνοιο (ὀνίνημι) and κρέμοισθε (κρεμάννυμι, κρεμῶ).

1. 515. τὸ δὲ μένος οὐδενὶ εἶκων, 'yielding to nobody in that might of his.'

1. 519. ἄλλ' οἶον, see on Od. 4. 242. Eurypylus, son of Telephus king of the Ceteans (so the Mysians are here called from the river Ceteus), was kept back from the expedition to Troy by his mother Astyoche, sister of Priam; she was afterwards persuaded to let her son go by the present of a golden vine which Priam gave her.

1. 521. γυναιῶν = 'given to a woman,' cp. sup. v. 327. The death of the Ceteans was due to these 'gifts,' because they were the cause of their leader being sent to the war.

1. 524. Join ἐπετέταλτο (ἐπιτέλλω).

l. 525. The line seems a late imitation from Il. 5. 751, where the verbs are appropriately used of the cloud-gates of heaven; but here they are unsuitable as describing the closing or opening of the 'Trojan Horse.'

l. 527. ὑπὸ, 'under them.'

l. 531. ἐξέμεναι, (ἐξίημι), 'to let him go forth.'

l. 534. μοῖραν, 'fair share' [of the spoil], so ἴσης, Od. 9. 42. γέρας ἰσθλόν = 'the choice prize,' viz. Andromache, cp. Virg. Aen. 2. 469.

l. 536. οἶά τε πολλὰ, see on Od. 9. 128.

l. 539. βιβᾶσα, § 21. 1, 'with grand step.' ἀσφοδεῶς, adjectival, is accented on ultima. The noun is proparoxyton.

l. 540. γηθοσύνη δ, *gaudens quod*.

l. 542. εἶροντο δὲ κ. ἐ., *sciscitabantur vero de suis quaeque curis*, i. e. about their objects of interest in the upper world. Others render εἶροντο, *narrabant*, following the Scholl.

l. 545. τὴν (νίκη)ν νίκησα, so φιλεῖν φιλότητα, Od. 15. 245. δικαζόμεν., 'defending my right.'

l. 546. ἔθηκε, 'put them up (as a prize).' After the death of Achilles, Thetis offered his armour (Il. 18) to the greatest hero of the Greeks. The claim lay between Odysseus and Ajax. The decision was referred to the captive Trojans (v. 547), who declared for Odysseus. (This version being posthomeric, the line 547 is generally rejected).

l. 549. γαῖα κατέσχευεν, see on sup. v. 301.

l. 550. ὅς περὶ κ.τ.λ., 'who was beyond all the other Danaï both in beauty and achievements, next to,' etc., see on Od. 1. 66.

l. 553. οὐκ ἔρ', 'Didst not thou mean then, even in death, to forget thy wrath against me for those accursed arms? The Gods set them up (as a prize) to be a mischief to the Argives. So mighty a defence for themselves they lost in thee (lit. 'thou didst perish'), and for thy death we Achaeans sorrow continually, even as for the person of Achilles.'

l. 556. With ἀχνύμ. σείο, § 15. 1, cp. Od. 14. 376 ἀχν. οἰχομένοιο ἀνακτος.

l. 558. A shorter form of sentence for ἀλλὰ Ζεὺς αἴτιος ὅς ἤχθηρε, κ.τ.λ.

l. 560. τετν, § 15. 1.

l. 565. The whole passage from this line to v. 627 is probably the later introduction of some Rhapsodist, as the earlier commentators did not fail to observe. The main inconsistency lies in making Odysseus an eye-witness of the scenes enacted down in the underworld, whereas according to the original plan of the book, he remains sitting at the side of the trench to question the ghosts as they come up. Trans. 'There, notwithstanding, he would have addressed me in spite of his wrath, or I would (have accosted) him.' This use of ὅμως is apparently posthomeric, and the use of κατατεθνήτων, without a noun, is at least unusual.

l. 568. *Minos*, son of Zeus and Europa, king of Crete, and a famous lawgiver. It is thus that he appears as lawgiver and arbitrator in the lower world; not because he sentences the ghosts to their punishments (a later adaptation), but because men after death are represented as still carrying on the pursuits of their life in the upper world.

l. 570. *μιν ἀμφὶ ἄνακτα*, 'round him, the king.' *εἶροντο*, see on sup. v. 542, 'asked concerning their rights.'

l. 572. *Orion* is the hunter still, and drives his quarry before him in a frightened herd (*ἰομὸν εἰλεύντα*).

l. 578. *μιν . . ἦπαρ*, sup. v. 497. *γῦπε . . δύνοντες*, dual with plur.

l. 579. *δέρτρον* = 'the caul.'

l. 580. The readings vary between *ἤλκησε* and *ἔλκησε*, a first aor. from *ἐλκέω*, a poetical form of *ἐλκω* = 'maltreated.'

l. 584. *στεύτο*. The ancients rendered this 'stood,' but the word in Homer always implies 'eager straining' after something. Trans. 'Thirsting, he strove to drink (supply *πείειν* from next clause), but was not able (Od. 12. 433) to take it to drink.' The verb only occurs in third sing. pres. and imperf., and is probably from a form *στέομαι* (*ἴσσημι*) in the sense of 'raising one's self' in a particular direction, 'craning after something.'

l. 586. *ἀπολέσκετο*, iterative form from *ἀπώλετο*; so *φάνεσκε* from *ἐφάνη*. *καταξήνασκε* from *κατ-αζαίνειν*.

l. 588. *κατὰ κρήθεν*, sync. from *κάρηθεν*, *κάρη*, 'down from above.' Others write *κατ' ἄκρηθεν* = *κατ' ἄκρης*.

l. 590. *συκέαι*, two syllables, § 4. 3.

l. 591. Join *τῶν ἐπιμάσασθαι χερσὶ*, *quae comprehendere manibus*.

l. 592. *τὰς δὲ*, apodosis. *ρίπτασκε*, § 17. 6.

l. 597. *ἄκρον ὑπερβ.*, 'to send it over the hill top.' *κραταιὸς* = 'the over-mastering force.' Cp. Od. 12. 124, where the name recurs actually personified. Here it is a sort of half impersonation. 'The force turned the stone back.'

l. 598. Notice the rhythm of these lines describing the slow laborious ascent of the stone and its rapid and bounding descent. With *ἀναιδέης*, cp. the use of the Lat. *improbus*.

l. 602. *αὐτὸς*, the hero himself, in opp. to *εἰδωλον*, 'his phantom form.' The lines 602-604 are generally rejected; 604 is borrowed from Hesiod, and the former lines express an idea too refined for Homeric psychology, and are inconsistent with the early conception of Hebe the virgin.

l. 605. 'And round him was raised a clamour of the dead, flying everywhere in dismay (*ἀτύχεσθαι πεδίοιο*, Il. 6. 24): and there was he, like dark night, holding his bow bare (from its case) and an arrow on the string, glaring about terribly, like one ever about to shoot. And the awful belt round his breast was a strap of gold, whereon were wrought marvellous devices, bears and wild boars and fierce-eyed lions,

and battles and slayings of men. May he who treasured up [the design of] that belt in his craft, having once fashioned it, never fashion any other work.' In this passage, the multiplication of participles without a finite verb is remarkable. The wish expressed may only imply that the belt was simply perfection and the craftsman had better 'let well alone,' lest he should fall short of it, or more likely, *σμερδαλ.* gives the key, and so the poet naïvely hopes that never may such a belt be made again. It was too dreadful.

l. 618. ἡγηλάζειν (*ἡγείσθαι*) μόρον = 'to endure fate,' on the analogy of the later *ἀγειν*, *διάγειν*.

l. 619. ὕπ' αὐγὰς, cp. sup. v. 498.

l. 621. The *χείρων φῶς* is Eurystheus, to whom Heracles was enslaved through the contrivance of Hera.

l. 623. κύνα = Cerberus as Hesiod names him.

ἔπεμψε, 'conducted me.'

l. 629 = Od. 4. 268.

l. 631. This line is said to have been inserted to gratify Athenian vanity by introducing the names of their national heroes.

l. 632. ἀλλὰ πρὶν, 'but ere that, up thronged the countless tribes of dead.' Join *ἐπαγείρετο*.

l. 634. Γοργεῖν κ., 'the Gorgon-head of some terrible monster.' This general translation seems better than referring the story to any one particular Gorgon.

l. 633 = Od. 3. 150.

l. 640. The readings vary between *εἰρεσίῃ* and *-ίῃ*, the former is easier as making a better antithesis to *κάλλιμος οὖρος*.

BOOK XII.

l. 4. ἀντολαί = ἀνατολαί, § 7 = 'the place where the sun rises;' so the plur. *τροπαί* for the spot where he turns to begin his journey back, Od. 15. 404.

χοροί, 'lawns' for dancing.

l. 5. νῆα μὲν begins the apodosis, Od. 9. 546.

ll. 6-8 = Od. 9. 150-152.

l. 10. οἰσόμεναι, § 20. 3.

l. 11. 58' ἀκροτ. πρόεχ' [*προεῖχε*] ἀκτῇ marks the site of the burial. Join ἀκροτ. predicatively with *προέχε*.

l. 14. ἐπερυσαντες, 'having hauled up thereon.'

l. 16. τὰ ἕκαστα, so inf. v. 165, 'these things severally.' Cp. *ταῦτα ἕκαστα*, Il. 1. 550, Od. 14. 362.

l. 22. ὅτε. In this use of *ὅτε* with the present, and in a corresponding

use with a past tense (ἐλπει... ἔκτωρ... ὅτε οἱ Ζεὺς κῦδος ἔδωκεν, II. 8. 216), we may notice a transition from the temporal to the logical force of the particle, like in the Lat. *cum* and *quando*, or in English 'while.' See on Od. 5. 357.

1. 23 = Od. 10. 460.

1. 27. ἢ ἄλως ἢ ἐπὶ γῆς. It is better to take ἄλως as a simple local gen. = 'on sea,' as Ἄργεος, Od. 3. 251, ἡπείροιο, Od. 14. 97, than to throw back the force of the ἐπὶ to govern it, which seems to be a later form of construction. ἀλγήσετε = ἀλγήσητε.

1. 28 = Od. 10. 466.

11. 29-32 = Od. 10. 476-479.

1. 34. προσέλεκτο, § 20. 4, 'reclined at my side, and began to ask.'

1. 35 = Od. 10. 16.

1. 37. The journey to Hades 'has been accomplished,' περαίνειν. The two (v. 52, dual) Sirens are represented living in an island (v. 167) S.E. from Aeaea. Their name may mean the 'enchainers,' from σειρή. Later legend placed them off Capri or in the straits of Sicily.

1. 42. τῷ δε, apodosis. γυνή alone stands as subject to παρίσταται, but with γάνυνται must be taken also τέκνα.

1. 45. ἀμφί, (adverbial), 'all around.' ὀστέοφιν = ὀστέων, § 12. 1.

1. 46. περί, sc. περί τὰ ὀστέα, 'and the skin round the bones is wasting.' These words add a further explanation to πυθόμενον (πύθω).

1. 47. παρήξ ἑλάων, inf. for imperat., so ἀλείψαι, and inf. v. 58 βουλεύειν.

1. 49. ἄπαρ, κ.τ.λ. 'But if thou desirest to hear them thyself, let [thy comrades] tie thee hand and foot, upright in the mast-step, and to [the mast] itself let the rope-ends be fastened.'

1. 51. ἱστοπέδῃ is a socket in which the square end of the mast was set, when it was hauled up. Odysseus was to be set upright with his feet resting in this, and he was lashed round and round till the rope-ends passed round the mast where they were tied.' With ἀνάπτειν ἐκ, cp. Od. 10. 96. αὐτοῦ, sc. ἱστοῦ out of ἱστοπέδῃ.

1. 54. διδέντων, imperat. from δίδημι, older form of δέω. An imperf. δίδῃ is found in II. 11. 105. Trans. 'Let them bind thee.'

1. 58. βουλεύειν, see sup. v. 47. ἀμφοτέρωθεν, 'I will tell you the way in both directions.' One route (vv. 59-72) passes the Πλαγκταί, the other lies between Scylla and Charybdis (vv. 73-110).

1. 61. Πλαγκταί, (πλήσσω), these 'striking' rocks, that dash together, appear in the Argonautic legend as Συμ-πλήγαδες at the entrance of the Pontus. The Planctae were localised by the ancients in the Straits of Messina, while the mention of the smoke (v. 218), and the fire (v. 68), has made others identify them with the Lipari Isles, to which group the volcanic Stromboli belongs.

θεοὶ καλέουσι, see Od. 10. 305.

l. 62. τῇ, 'there,' sc. where these rocks stand, 'not even do birds pass by, no! not the timorous doves, which carry ambrosia for Zeus; but even of them the sheer rock ever steals one away, and the Father sends in another to make up the number.' This story seems to have an obscure reference to the notion of a 'lost Pleiad,' (cp. Od. 5. 273), *πλειάδες*, a group of seven stars, one of which is generally invisible.

l. 66. φύγεν, aorist of custom, parallel to *παρέρχεται* (v. 62).

l. 70. μέλousα, πᾶσι, cp. Od. 9. 20.

l. 71. With βάλεν must be supplied a nom. from v. 68, sc. κύματα.

l. 73. οἱ δέ, antithesis to *ἐνθεν μὲν*, v. 59. Trans. 'But yonder are two rocks; one of them,' etc. The antithesis to *ὁ μὲν* is *τὸν δ' ἕτερον* in v. 101. For the form of sentence, cp. Od. 8. 361.

l. 75. τὸ μὲν, 'the cloud,' agreeing with *νέφος*, suggested by *νεφέλη*, or, more likely, taking up the notion and expressing it in a general way by the neut. adj. So in Od. 9. 359, where the *οἶνος* of the preceding line is referred to as *τόδε* and not *ὕδε*. *ἔρωει*, 'never streams off from it.' See Buttmann, Lexil. s. v.

l. 77. The common reading is, as here, οὐ καταβαίη. There is good authority for οὐδ' *ἐπιβαίη*, *ἐπιβαίνειν* denoting the accomplishment of *ἀναβαίνειν*, sc. 'set foot on it.'

l. 81. ἥ περ ἂν ὑμεῖς, i. e. ἥ περ ὑμεῖς *παριθύνητε ἂν νῆα*, 'in which direction you shall steer your ship past.' Cp. *ᾧ κε σὺ χαίρης*, Od. 9. 356; 10. 507 *τὴν δέ κε τοι πνοιή φέρῃσι*, where *κε* with subjunctive is used almost as fut. indic.

l. 86. These three lines seem introduced to assign an etymol. to *Σκύλλη*, sc. *σκύλαξ*, 'a whelp.'

l. 89. ἄωροι, 'uplifted,' 'outstretched,' from *ἀείρω*, cp. *μετέωρος*. Others render, 'ugly,' from *ἀ* and *ώρα*, cp. *ώραϊος*.

l. 93. μέσση, 'as far as the waist.' *κατὰ σπείους*, Od. 9. 330.

l. 97. κῆτος ᾧ, cp. Od. 5. 421 *κῆτος οἶα κ.τ.λ.*, 'a monster [from those] which,' or 'of such a kind as.'

l. 101. τὸν δ' ἕτερον, in opp. to *ὁ μὲν*, v. 73. 'Now the other rock you will see [to be] lower, Odysseus. They are close to one another.' Some write *πλησίον* against the MSS., but *πλησίον* [*εἰσι*] *ἀλλήλ.* is quite admissible. Cp. *συφεοὺς ποιεῖ πλησίον ἀλλήλων*, Od. 14. 13.

l. 104. τᾷ δ' ὑπὸ, *sub illa autem* [*arbore*].

l. 108. ἀλλὰ μάλα, 'But be sure [so ἀλλὰ μάλα, Od. 4. 472] to send your ship past [inf. for imperat.] quickly nearing Scylla's rock.' *πεπλημ.*, perf. from *πελάζω*.

l. 113. ὑπ-εκ-προφύγ. = secretly escape from and get forward.

l. 114. τὴν δέ = Scylla.

l. 116. δὴ αὖ, § 4. 3.

l. 121. Join *δηθύνθησθα* [§ 17. 1] *παρὰ πέτρῃ*.

l. 123. Join *ἐξ-έληται*, sc. out of the ship.

1. 124. ἑλάν, βωστρεῖν, inf. for imperat.
1. 127. Θριν. νήσος. Identified by the ancients (Thuc. 2. 6) with Sicily and its three promontories (τρεῖς ἄκραι). But we are still in fable-land.
1. 134. θρέψασα τεκοῦσά τε. A *prothyseron*, as in Od. 4. 208.
11. 137-141 = Od. 11. 109-113.
11. 144-146 = Od. 11. 636-638.
11. 148-152 = Od. 11. 6-10.
1. 157. The readings vary between φύγωμεν and φύγοιμεν. The optative would imply that escape was less probable than death. See on Od. 4. 692. Join θαν. καὶ κῆρα φύγ. The particip. ἄλευ. stands alone, as in 11. 5. 28 τὸν μὲν ἀλευόμενον τὸν δὲ κτάμενον.
1. 161. αὐτόθι, 'where I am placed,' sc. ὁρθὸν ἐν ἰστοπ.
1. 164. ὑμεῖς δὲ πίεζεν, 'Then do ye make me fast!'
1. 165. τὰ ἕκαστα, sup. v. 61.
1. 175. μεγάλη ἱς, sc. στιβαρῶν χειρῶν.
1. 181 = Od. 9. 479.
1. 182. With διώκοντες may be supplied νῆα, 'urging on the ship,' as ὄρμα διώκειν, 11. 8. 439.
1. 189. ὅσα μόγησαν, the mood points to the definite circumstances of the war, γένηται is general, and includes all occurrences irrespective of time; cp. Od. 10. 38.
1. 203. The oars flew from the hands of the startled rowers. They were kept from falling overboard by the leathern loops [τροποί, Od. 4. 782] which served for rowlocks, but the blades dropped with a splash on the water.
1. 209. ἐπι, sc. ἔπεισσι. [A Schol. reads ἔπει, as if from ἔπω, ἔπομαι, 'follows us'].
1. 210. εἴλει, imperf. from εἰλέω, Ep. form of εἶλω, 'to shut in.'
1. 212. μνήσεσθαι, sc. ἡμᾶς. Cp. Virg. Aen. 1. 103.
1. 217. κυβερνήθ' = κυβερνήτα.
1. 220. σκοπ. ἐπιμαίεο, 'Keep near to the rocks,' viz. to Scylla and Charybdis. Others read σκοπέλου = Σκύλλης. 'Lest unawares [the ship] sheer off in that direction,' viz. towards the dangerous Πλαγκταί.
1. 222 = Od. 10. 428.
1. 223. οὐκέτ' ἐμυθ., i. e. 'said no more about her' than this vague reference in the word σκοπέλων.
1. 225. ἐντὸς, sc. within the ship.
1. 229. ἕκρια νηὸς πρῶρης, 'the deck of the fore-ship.' πρῶρη, like πρῦμνη, is properly an adj. For ἕκρια, see on Od. 5. 252.
1. 230. ἐδέγμην, § 20. 4.
1. 235. ἐνθεν μὲν γὰρ Σκύλλη [ἦν]. The verb ἀνέβροίβ. suits Charybdis only.
1. 238. ἀναμορμ., § 17. 6.

1. 239. ἀμφοτέρ., sc. on Scylla and Charybdis.
 1. 241. φάνεσκε, § 17. 6. ἐντοσθε, in the hollow gulf of down-drawn water. 'And below the ground showed dark with sand.' The common, but less accurate reading is *κνανέρ*, in agreement with *ψάμμω*.
 1. 247. ἐς νῆα, 'at the ship.' μεθ' ἑταίρ., 'in search of my crew.'
 1. 252. Join καταβάλλων εἶδατα, δόλον ἰχθύσι, 'as a bait for fishes.'
 1. 253. The κέρας is generally interpreted to be a little sheath of horn slipped over the shank of the hook where it joins the line, to save the line from being bitten through.
 1. 254. ἀσπαίροντα, sc. ἰχθύν, the singular number referring to each fish as caught. ἔρριψε, aorist of custom, here parallel with προίησι.
 1. 256. κεκλήγοντας, as if from a pres. κεκλήγω. Others read κεκληγώτας (κλάζω).
 1. 265. μυκηθμοῦ .. βληχῆν. Gen. and acc. are both used with ἀκούειν, cp. vv. 198, 41, where gen. and acc. are used respectively; here the uses are combined. αὐλιζομ., 'housed for the night.'
 1. 267. The readings vary here (as in Od. 10. 493, q. v.) between μάντης and μάντιος.
 1. 279. 'A hard man thou art, beyond all measure [is] thy strength, nor dost thou weary in thy limbs.' περὶ, advbl., as in Od. 3. 95.
 1. 281. καμάτω ὕπνω, 'exhausted with toil and sleepiness;' cp. Od. 6. 2. With ἄδεκ. cp. Od. 1. 134.
 1. 284. αὐτως, 'just as we are.' θοῇ, 'sudden,' because in those latitudes the darkness falls without the long northern twilights. The epithet implies the idea of 'terrible,' but only from this reason. Cp. δρώρει δ' οὐρανόθεν νύξ, inf. v. 315. ἀλάλησθαι, irreg. Ep. perf. ἀλάλημαι from ἀλάομαι.
 1. 286. The wind that rises at night-fall is represented as coming out of the night. With the plur. cp. ἀντολαί, sup. v. 4.
 1. 290. θεῶν ἀέκητι, 'despite the will of the Gods.' This describes the fate of men who bring on themselves destruction which heaven never meant for them. Cp. ὑπὲρ μόνον, Od. 1. 34.
 1. 291. πειθῶ, νυκτὶ, 'let us do night's bidding,' i. e. get our supper, as the next line shows.
 1. 293. ἐνήσομεν, (ἴημι), sc. νῆα, 'will push out.'
 1. 311. κλαιόντεσσι = κλαίοισι. νήδυμος, see on Od. 4. 793.
 1. 312. 'But when it was in the third part of the night.' ξην used impers., as κακῶς ἦν, Il. 9. 551. The night was divided into three parts, and so in the present instance was in its last third, or, as we say, was more than two-thirds gone.

παρήχηκεν δὲ πλέαν νύξ
 τῶν δύο μοιράαν, τριτάτῃ δ' ἔτι μοῖρα λείλειπται,
 Il. 10. 252. μεταβεβήκει, 'had crossed the zenith;' so μετενίσσεται, of the sun, Od. 9. 58.

1. 313. ζᾱήν, a heteroclit acc. from ζᾱῆς, the ordinary form being ζᾱῆ.
11. 313-315 = Od. 9. 67-69.
1. 317. εἰσερύσ. σπέος, 'having hauled her into a cave.'
1. 320. ἐν γὰρ . . τῶν δὲ βοῶν = 'since there is . . so let us,' etc.
1. 325. ᾄη, *flabat*, an aor. from ᾄημι. Another form is ᾄει, the imperf.
1. 330. καὶ δὴ ἄγρην, (the δὴ ἄγρ. coalescing by synizesis), 'and when they were questing game.'
1. 332. ἔτερε δὲ gives the reason why they condescended to such food. But the line is of doubtful authority.
1. 333. ἀπέστιχον, that he might be alone with the god, Od. 4. 367.
1. 336. ἐπὶ σκέπας ἦν. Cp. Od. 5. 443.
1. 344. ῥέξομεν, i. e. ῥέξωμεν. The sacrifice would imply a meal for the sacrificer.
1. 345. Notice the optat. ἀφικοίμεθα to express a possible, and the subjunct. ἐθέλη . . ἐφέσπωνται (ἔπομαι), a probable result.
1. 346. κεν τεύξομεν. For κεν with fut. indic., cp. 11. 14. 267 ἐγὼ δέ κε δώσω, Od. 19. 558 οὐδὲ κέ τις ἀλύξει. See p. 230.
1. 350. βούλομαι ἦ, cp. Od. 11. 489.
1. 351. στρεύεσθαι, 'to be exhausted,' properly of things squeezed out by drops, *στράγγε, στραγγύς*.
1. 354. The parenthesis, from οὐ γὰρ τῆλε . . εὐρυμέτωποι, is the explanation of ἐγγύθεν. After the parenthesis, the constr. is broken, the τὰς δὲ taking up the βοῶν ἀρίστας of v. 353, and serving as an apodosis to the sentence.
1. 356. περίστησάν τε, [al. περιστήσαντο], 'stood round the victim.' Cp. 11. 2. 410

βοῦν τε περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο.

 Here they had no barley, and were obliged to use oak-leaves for the οὐλοχύται.
1. 360. Cp. Od. 3. 458 foll. for a similar description.
1. 363. ἐπώπτων, sc. ἐπὶ σχίζης, Od. 3. 459.
1. 369. ἦδ' αὐτμή. For the gender of adj., cp. Od. 4. 442.
1. 370. μετ' ἄθαν. is strange, as Odysseus was not in the presence of the gods. We may trans. 'Made my voice heard in the assembly of the gods.' Perhaps we may read μέγ[α] = 'aloud.' γεγώνευν, § 4. 1.
1. 374. ὠκέα (§ 13. 3) ἄγγ. ἡλθ., 'came with the message.'
1. 375. ὃ [ὅτι] οἱ βόας ἔκταμεν ἡμεῖς [κτείνω], al. ἔκταν ἑταῖροι. Od. 9. 320 has ἔκταμεν for ἐξέταμε from τέμνω.
1. 378. τίσαι, imperat. 1 aor. med. τίνω.
1. 383. φαίνω. Conjunctive in sense of future, as ἐνίσπω Od. 9. 37; περίκλυτα δῶρ' ὀνομήνω, 11. 9. 121. Trans. 'and give light,' as inf. v. 385.
1. 387. Join τῶν δὲ [ἐταίρων] νῆα ἐγὼ ἂν τυτθὰ κεάσαιμι, βαλὼν ἄ. κ., 'I will split into shivers.'

1. 392. ἄλλοθεν ἄλλον ἐπιστάδ., the adv. contains the idea of walking from one to another, and standing facing him, which explains ἄλλοθεν.
1. 394. τοῖσιν, 'in the sight of my comrades.'
1. 399. δὴ ἔρδομον, synizesis. ἐπέθηκε, sc. to the sixth.
1. 401. ἐνήκαμεν, cp. sup. v. 293.
1. 404. γαῖάν, so γέων, (*terrarium*), Hdt. 4. 198.
1. 407. ἣ δ' ἔθει [θέω], 'and she scudded on.'
1. 409. Two forestays held up the mast and were made fast to the bows. Here both broke, so the mast at once fell aft into the hold, rigging and all.
1. 414. ἱκριόφιν, § 12. 1; see on Od. 5. 252. κάπησε = κατέπεσε, § 7.
1. 417. πλήτο, § 20. 4, (πίμπλημι).
1. 419. ἀποιάντο. Elsewhere written ἀπαίνουμαι, Il. 11. 582.
1. 420. 'But I kept pacing the length of the ship till the wave loosened (ἀπέλυσε) the sides from the keel, and the surge carried her along dismantled, and broke off (ἐξάραξε) her mast close to the keel, but the backstay had tumbled over it [the mast] made of ox-hide.'
1. 423. ἐπίτονος, (here with long *ε*, *metri grat.*), may be the rope which pulls up the sail-yard. But it is better to take it as the backstay of the mast. *Vide* Frontispiece.
1. 427. ἦλθε. . ὄφρα ἀναμετ., 'came . . so that I retraced my course to fell Charybdis.'
1. 433. τῷ προσφύς ἐχ., 'held on, clinging to it like a bat; but I could nowhere either plant myself firm on my feet, or mount the tree, for the roots stretched far away [εἶχον, neut., as ὑψόσ' ἔχοντες, Od. 19. 38], and the branches hung far above my head.'
1. 438. ἦλθον. sc. mast and keel.
1. 439. 'Now [at the hour] when a man rises [aor. of custom] from the assembly.' This denotes evening. The verses are suspected because Odysseus came to the place at sun-rise, and the whirlpool disgorged three times a day, v. 105; so he was kept waiting too long.
1. 442. ἦκα δ' ἐγώ, 'And I let down my hands and feet from above to make a plunge, and I plumped down in the middle of the water, beyond the long timbers.'
1. 451. χθίζος, sc. Od. 7. 244.
1. 453. Join αὐτῆς μυθολ. and ἀριζή. εἶρημ., 'clearly told.'

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The principal words and phrases explained in the Notes.

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